

# THE ZOIST.

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## INTRODUCTION TO VOLUME XI.

"If this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it."—*The Acts of the Apostles*, v. 38, 39.

TEN Volumes of *The Zoist* are now completed, and we commence the eleventh. Forty Numbers have been published, containing four thousand four hundred and seventy pages.

How falsified are the predictions of the foes of mesmerism! When our first Number appeared, Medical Lecturers, Fellows of Medical Colleges, and of Medical Societies, Journalists, and private Practitioners, tossed up their heads in contempt, and said there would never be a second. The appearance of the second caused them to bite their lips and sneer still more bitterly, declaring that the idea of a third coming out would be absurd. However, here we are, forty strong! and vigorous enough to produce forty more as good as these.

When we commenced our labours in the spring of 1843, the storm was raging pitilessly against mesmerism. For above four years all the medical journals had been denouncing it in the most intemperate language, vilely traducing innocent and genuine mesmeric patients, and endeavouring to ruin him who was too intelligent not to discern its truth, too honest not to avow his knowledge and convictions, and too benevolent not to endeavour to effect the distribution of its blessings among all his fellow creatures suffering from disease and perhaps destined to suffer also from the surgeon's agonizing operations. It was spurned in every hospital, infirm-

ary, and dispensary in the United Kingdom. The physicians, surgeons, and apothecary of University College Hospital had been for four years exulting in the reflection, that not a single patient in the Institution had been saved the pangs of the surgeon's knife, not a single patient blessed with calm and refreshing sleep, not a single patient cured of disease, by mesmerism, since they prevailed upon the Council of University College, in 1838, to issue its mad edict, as barbarous as that of king Nebuchadnezzar or governor Gessler, that mesmerism should be expelled from the hospital and never be admitted again.\*

All medical lecturers anxiously poisoned the minds of their pupils in regard to it. It was all but universally spurned in the private practice of physicians, royal, eastern, and rural; of surgeons and general practitioners. Not only was it spurned, but all these persons carried on a clandestine system of warfare against it and the two or three of their profession who were its advocates, by doing their utmost to prevent them from being consulted, and from ceasing to call in the very man whom, up to that moment, they had rejoiced to call in on account, as they professed, of his practical acuteness and his integrity.

Only very few months previously, the Royal Medical and Chirurgical Society of London had clamorously pronounced it too absurd and disgraceful a matter for their consideration; and, after an account had been read, at one of their meetings, of a painless surgical operation performed in the mesmeric state, exactly similar to the hundreds subsequently performed by Dr. Esdaile in India, had resolved that no trace of so ridiculous and contemptible an account should disgrace their minutes.† At that very moment the Royal physician, and the Royal surgeon, who had far more practice than any others in London, lost no opportunity of declaring to their patients and brother practitioners that mesmerism was altogether a cheat and delusion; that they not only did not believe a word about it, though they had never witnessed it, but that they would not go and witness it; nor, if they should witness it, would they believe the evidence of their senses.

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\* The names of the Council will be found in No. XIII. p. 2; and in the same Number will be found many most interesting particulars respecting the opposition of University College and the Royal Medical and Chirurgical Society.

† *Numerous Cases of Surgical Operations without pain in the Mesmeric State; with Remarks upon the opposition of many members of the Royal Medical and Chirurgical Society and others to the reception of the inestimable blessings of Mesmerism*; by JOHN ELLIOTSON, M.D., CANTAB. F.R.S. 1843.

Yet, at this moment, we sallied forth and faced the storm: well assured that the astounding phenomena of mesmerism were as real and as natural as the phenomena of galvanism and chemistry; that its remedial powers were incalculable; and that he who trusts to truth and not to man, poor feeble man, stands upon a rock, and may defy the idle rage of society, who, when their passions grow calm, will hurl contempt upon those false lights which had led them astray.

We set to work disinterestedly, without hope of even distant advantage. At the time of the appearance of *The Zoist*, one of us who takes an active part in its management had suffered a reduction of his practice to one-third for having declared and demonstrated the truth of mesmerism; some others had lost more or less of their practice;\* and all open mesmerists were suffering persecution in some shape or other, even from those who before had always shewn them confidence, respect, and regard.

As we began in these circumstances, it was not likely that we should lose heart and turn back.

The fury of the foe continued unabated for many a year. Yet we stood undaunted, pouring forth on the first of every April, July, September, and January, facts without end, in return for empty declamations and unscrupulous invectives; and exposing his ignorance, dishonesty, abjectness, cruelty, and heartlessness, and his want of self-respect and moral dignity, although the foes name was legion.

In 1843 we gave to the world *five cures of insanity*.

*Eight cures of St. Vitus's dance.*

*Six cures of palsy, of sensation or motion.*

*Seven cures of epileptic and other fits; some complicated with other diseases.*

*A rapid cure of delirium from grief.*

*A cure of functional affection of the heart that had existed seven years.*

*Six cures of rheumatism.*

*Almost instantaneous cure of severe pain from a sprain.*

Amongst these cases were beautiful examples of prediction on the part of the patient respecting the cause and cure of his disease; of clairvoyance, as to distant objects: and other striking mesmeric phenomena.

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\* That excellent man and able surgeon, Mr. Tubbs, of Upwell, Cambridge-shire, so many of whose contributions have appeared in *The Zoist*, suffered severe pecuniary losses from the ignorance and malice of those in his neighbourhood.

A few of the cases occurred in University College Hospital. The details of several are a good mesmeric study.

The possibility of *mesmerising one half only of the brain* was first proved in this Volume, p. 327. Clear proofs were given of the *truly mesmeric excitement of distinct cerebral organs independently of suggestion or imagination*, p. 240, &c. The amazing power of imagination was pointed out repeatedly.

We gave an interesting history of mesmerism in England from 1828 to 1843, and concluded with these words:—

“It will soon be considered ridiculous for a man to declare he believes mesmerism to be nonsense. The honest among the most noisy opponents will become Sauls of Tarsus and be the most strenuous proselytes; each of this class will confess his sorrow, as Mr. Chenevix did, that this—

“‘Presumptuous ignorance had shut in his own face the door of a science more directly interesting to man than all that chemistry and astronomy can teach. Nine-tenths,’ he continues, ‘who may read will laugh at this as I did, in 1797, at my friend in Rotterdam. Let them do so; but while they laugh, let them learn, and not, thirty years afterwards, have to lament that so short a remnant of life is left to them to enjoy this new and valuable secret of nature;’”—

The uncandid will be silent, and then at last begin to allow there is something in it, and pretend that they always allowed as much, but did not think it right to be precipitate, and only objected to the nonsense of the matter.

“So at last it will be spoken and written of as a matter of course, lectured upon as a matter of course, and employed as a matter of course: and all the folly, ignorance, injustice, and vulgarity that have been exhibited must be most charitably forgotten; only that copies of the *Lancet*, its heavy offspring the *Provincial Medical Journal*, the *Dublin Medical Journal*, *Dr. Johnson’s Journal*, and *Dr. Forbes’s*, will still be accessible on the shelves of public medical libraries, and we, ‘before we forget them,’ must from time to time present our readers with a tit-bit of an extract, sometimes from one of them and sometimes from another, to show the world how wild and vulgar doctors can be among themselves, and how closely their conduct resembles that of the most uneducated, who wonder at what they never saw before and refuse to believe their senses because they wonder, forgetting that what they do believe is all equally wonderful, but not thought so because they are accustomed to it.

“‘Wonderful,’ says Mr. Chenevix, ‘indeed, it may appear; but what makes anything wonderful to us, if not our ignorance? In my recollection, they have wondered at hydrogen and oxygen; at a dead frog jumping between two slips of metal; at gas lights and steam boats; and now they wonder at all who wonders at these familiar things. They would pity the wretch who would not in-



stantly believe that a stone falls, and a balloon rises, by the same impulse: or that the taste which his tongue receives when placed between a piece of silver and a piece of zinc, has the same origin as the thunder which strikes his soul with awe. Every thing in creation is wonderful, or nothing is so, but the last known truth always appears the most miraculous to unreflecting minds.' 'Since the world began men have been wondering at every thing till habit *tamed* their minds upon it.'

"We ask not the aid of those medical journalists. On the contrary we entreat them to continue in their present course of absurdity, for their 'fantastic tricks,' like those of 'angry apes before high heaven,' will amuse us in our leisure moments, and enable us to amuse our readers as well as ourselves, by *playing with* them, and teasing them, and showing the world what comical creatures they are when well worried. The facts of mesmerism which we possess are now profusely abundant, and extensively scattered without the assistance of professors, examiners, colleges, halls, medical journalists, or fashionable practitioners. It must go on conquering and to conquer—for MESMERISM IS ESTABLISHED."

In 1844, we published a remarkable cure of *hiccup*, which probably would have proved fatal but for mesmerism. The mesmeric state was characterized by unusual rigidity; and the phenomena were all exquisite: the case is a valuable study.

A cure of *epilepsy* of fifteen years' standing; and several other examples of the power of mesmerism over the disease. A second cure of *epilepsy*, with remarkable and exquisite phenomena,—a complete study; and a third cure.

A cure of intense, long, and obstinate *spinal irritation*.

Cure of a child's *diseased knee*.

Extreme relief in one case of *acute rheumatism*, and cure of another.

Cure of *rheumatism*—eighteen cases.

*Diseased kidney*.

*Asthma*.

*Neuralgia*—four cases.

*Enlarged glands*—two cases.

*Inflamed knee-joint*.

*Contraction of an arm*.

Advantage in *typhus and scarlet fever*.

Cure of long standing *head-ache and giddiness*; another of *head-ache*.

*Melancholy*—two cases.

Apparently *threatening consumption*.

*Deafness*.

*Withered arm* after rheumatism.

*Inflammation of the eye—two cases.*

*Quinsy.*

*Wounded leg.*

*Loss of voice.*

*Chlorosis.*

*Injured knee, and arm, and sprained wrist.*

We now began to relate painless surgical operations. The only surgical operations rendered painless up to this time in Europe were recorded in Dr. Elliotson's pamphlet already quoted. They were Cloquet's removal of a breast, in France—the first mesmeric painless operation recorded, we believe; the insertion of a seton in Elizabeth Okey's neck, in University College Hospital; the division of the ham strings, by Dr. Engledue; the extraction of teeth; an operation on the jaw; and the amputation of the Nottinghamshire peasant's leg.

Cloquet's case was totally disregarded by himself and all other surgeons. The first operation rendered painless in Great Britain by mesmerism was the insertion of the seton in Elizabeth Okey; the second was Dr. Engledue's. In the pamphlet was recorded also the opening of an abscess; and an incision down upon, and the filing of, the lower jaw.

The painless operations which we now recorded were venections; numerous extractions of teeth, some of which were quoted at p. 103 from the American translation of Deleuze's *Practical Illustrations in Animal Magnetism*, and were performed in America before the insertion of the seton in Elizabeth Okey. So that America followed France, and preceded England in painless surgical operations. We recorded at p. 108, a remarkable instance of a woman in whom the mesmeric process, conducted by Mr. Case, at Fareham, induced no other mesmeric effect than that she felt no pain while the tooth was extracted. A patient similarly circumstanced in University College Hospital was considered to have shammed, *ib.* We recorded likewise the painless establishment of setons and issues, excisions of tumors, openings of abscesses, amputations, an operation for squinting, and the painless cutting down upon the length of a nail and extracting a splinter.

In this year we gave abundant proofs of clairvoyance, especially in the case of Alexis Didier.

1845.—This year is signalized by Dr. Esdaile making his appearance with these words:—

"Ever since Dr. Elliotson declared, years ago, 'that he should despise himself if he did not declare his conviction of the truth of

mesmerism,' I ceased to regard it lightly, and paid attention to all well-attested reports upon the subject; at last the facts became so numerous, and were so well supported by credible witnesses, and kept their ground so firmly both against adverse reasoning and ridicule (the test of truth), that I felt compelled to surrender my belief in the existence of the unknown power, or cease to be a reasoning and judging being. Ten days before making my first experiment, I thus wrote to a friend at home: 'What think you of this new mystery, mesmerism? For my part I am thinking seriously about it, and cannot help suspecting that we have hit upon one of nature's great secrets. I keep myself perfectly neutral, and hear the evidence *pro* and *con*. If it turns out a delusion, I will be happy to assist in digging its grave.'"

Painless operations were now recorded from his practice and that of others in France and America.

A cure of long-continued *ophthalmia*, with clairvoyance, and exquisite phenomena for study; and three other cures of the disease.

*Inflammation of the lungs*, and delirium, pronounced hopeless.

*Rheumatism.*

*Neuralgia*, &c.—seven cases.

*Uterine disease.*

*Hysterical epilepsy*, &c., with phenomena rendering the details a study: and of four others, one with catalepsy.

*St. Vitus's dance*—two cases.

*Epilepsy*—five cases.

*Nervous symptoms and debility.*

*Insanity.*

*Overworked brain.*

*Deafness.*

*Inflammatory loss of voice.*

*Erysipelas*—two cases.

*Burns.*

*Ulcers.*

*A contracted finger.*

*A threatening abscess.*

*A diseased elbow.*

*A contracted foot*; with endless exquisite phenomena: an admirable study for any mesmerist.

Power over *asthma*—two cases.

*Amaurosis.*

*Opacity of the cornea.*

*Stomach affection*, with great emaciation.

Instances of great comfort in various incurable diseases.

A full account of Miss Martineau's case is given, and an exposure of shocking medical conduct.

*Cures of inflammation in horses*—two cases.

*Painless amputations*—five cases.

*Removals of tumors*—three cases.

*Removal of a breast.*

*Removal of a polypus* from the nose.

*Forcible extension of a contracted cicatrix or scar.*

*Paring an ulcer of a heel.*

*Deep incisions into abscesses.*

*Several extractions of teeth.*

Examples of the power of the silent will; of high clairvoyance; of cerebral sympathy; and of genuine phrenomesmerism.

Some learned papers upon the notices of mesmerism in the classics.

1846.—This was a remarkable year. At the beginning of it, the Royal Medical and Chirurgical Society declined to acknowledge a present by Dr. Elliotson of a printed account of an amputation performed painlessly through mesmerism at Cherbourg.

This almost incredible fact is detailed respecting the Medical and Chirurgical Society. Four years after the Society had so furiously kicked out the case of painless amputation, Dr. Elliotson presented it with a fresh pamphlet, containing an account of a painless amputation performed at Cherbourg. There is a printed form of thanks always sent to donors of books. This was not sent; but only a short note from the Secretary, acknowledging, not the pamphlet, but Dr. Elliotson's letter—"your letter"—and without even allusion to its contents.

"53, Berners Street, Feb. 13, 1846.

"Sir,—I am directed by the president and council of the Royal Medical and Chirurgical Society to acknowledge the receipt of your letter of the 27th January.

"I am, Sir,

"Your obedient Servant,

"John Elliotson, M.D., &c. &c. "GEORGE CURSHAM, Hon. Sec."

A more lamentable piece of inveterate hostility to truth, and rudeness to a lover of truth, cannot be found. The President was Dr. Chambers; and the names of the Council, and the whole affair, we recorded at p. 13.

A multitude of painless operations were performed under mesmerism by Dr. Esdaile. The pain-preventing power of the inhalation of ether was made known, and the medical profession who had before violently opposed our attempts to

prevent surgical pain, had despised our evidence and denied the necessity and utility of preventing pain, became converted to the fact and the duty ;—in the case be it observed, however, not of mesmerism, but of ether. We recorded

Cures of *epilepsy*—nine cases.

Of *neuralgia*—ten cases : one with a strange phenomenon, p. 236-7.

*Rheumatism*—thirteen cases.

*Head-ache*—six cases.

*Loss of voice*—four cases.

*Fatuity and insanity.*

*Melancholia.*

*St. Vitus's dance.*

*Sensation as of insects crawling.*

*Deafness*—three cases.

*Disease of spinal marrow.*

*Tooth-ache*—three cases.

*Palsy of half the body.*

*Convulsions.*

*Great irritability of brain.*

*Scalds*—two cases.

*Dumbness*, of many years standing.

*Spasms.*

*Diseased breast*, pronounced cancer, and condemned to operation.

*Diseased lung*, pronounced consumption and hopeless by Dr. Todd.

*Dropsy.*

*Inflammation of eyes*—four cases.

*Disease of the bladder.*

*Sprain.*

*Indigestion*—two cases.

A few instances of great benefit during and after parturition.

The painless operations were very numerous :—

*Amputations*—six cases.

*Removal of tumors*—TWENTY-ONE : some weighing 30lbs ; one 40lbs. ; and one 112lbs.

*Cutting out a nail.*

*Application of strong acid to a sore.*

*Application of red hot iron to a sore.*

*Many applications of caustic to the eye.*

*Removal of an enlarged testis*—two cases.

*Removal of preputium.*

*Removal of breast*—two cases.

*Paring sores*—four cases.

*Tapping*—two cases.

*Opening abscesses, &c.*

Operations, consisting in *simple incisions*, or for *fistula*—eleven cases.

*Injecting hydrocele*—five cases.

*Operation for cataract.*

*Removal of excrescence*—two cases.

*Tearing adhesions asunder.*

*Extending a contracted knee.*

*Extractions of teeth, numerous.*

*Introduction of setons.*

*Dividing the tendon of the heel.*

Prevention of pain in reducing *prolapsed intestine*.

We gave good examples of *clairvoyance*: and even independent of *mesmerism*:

Examples of double consciousness, also independent of *mesmerism*; and we pointed out the importance of knowing this fact in courts of justice:

A long historical extract from Dr. Elliotson's farewell address to his pupils at University College, and a notice of his Harveian Oration before the College of Physicians, in which he rendered this year remarkable by declaring the truth of the phenomena and practical benefit of *mesmerism* in medicine and surgery, and imploring the College to investigate the subject.

We detailed instances of the serious inconveniences of trifling with *mesmerism*.

1847.—This year Mr. Wakley wrote the following passage in his *Lancet*. What he meant we do not know,—what he wished we do know:—

“We shall not allow the filthiest of all filthy slanders contained in *The Zoist* to go unwhipped. Of course the parties concerned in this infamous publication are in a state of perpetual mortification at their fallen and degraded position, and therefore they bite and rail. The leper must be taken with his spots.”—*Lancet*, July 31st, 1847.

We published cures of *neuralgia*—nineteen cases: one of the stomach, with remarkable facts.

*Rheumatism*—three cases.

*Head-ache.*

*Hypochondriasis*, with wonderful phenomena.

*Rigidity of muscles.*

*Indigestion.*

*Irritation of the bladder.*

*Twisting of the head*—two cases.

*Affection of the heart.*

*Short-sightedness.*

*Ophthalmia*—three cases.

*Loss of voice.*

*Deafness*—five cases.

*Injury of the knee.*

*Abscess.*

*After-pains.*

*Hiccup of 12 years' standing.*

*Scalds and burns*—three cases.

*Strangury.*

*White leg*; and another, but the treatment was interrupted.

*St. Vitus's dance.*

*Injury of the spine.*

Great relief of *pain of inflammation.*

*Pain of chest and spitting of blood.*

*Asthma.*

*Palsy.*

The painless operations were:—

*Removal of a breast.*

*Removal of tumors*—eight cases: one 40lbs., and another 100lbs. in weight.

*Opening of a willow.*

*Cutting down upon and tying an artery.*

*Extractions of teeth.*

We gave also remarkable instances of the temporary transference of *melancholia* to the mesmeriser, and of the temporary transference of *rheumatism* to the mesmeriser; of cerebral sympathy, and sympathy of taste and touch, placed, like so many other instances, beyond the possibility of error; of clairvoyance,—and some instances independent of mesmerism; and of double consciousness without mesmerism; of mesmerisation without the patient's knowledge; and of cross-mesmerism.

1848.—This year was remarkable for the indisputable fact of the *complete dissipation of a hard genuine cancer of a breast* by mesmeric agency: by the publication, in Scotland, of a barbarous letter from Mr. Liston, exulting in the probable serious damage to mesmerism by the discovery of the pain-preventing powers of inhaled ether; by a virulent and unjust attack on mesmerism and mesmerists, in the College of Physicians, by a Dr. Hawkins, and the refusal of all redress by the President, Dr. Paris; and of the medical persecution of Dr. Esdaile, with his final triumph and reward, in India.



We recorded cures of  
*Neuralgia*—eleven cases.  
*Rheumatism*—sixteen cases.  
*Epilepsy*—three cases.  
*St. Vitus's dance*.  
*Loss of voice*—two cases.  
*Painful affection of the heart*.  
*Involuntary movements of an arm*.  
*Cataleptic insanity*, with wonderful phenomena: an excellent study.

*Palsy*—five cases.  
*Contraction of a finger*.  
*Hysteria*.  
*Chronic inflammation of an elbow*.  
*Inflammatory swelling of the face*.  
*Inflammatory excitement of the brain*.  
*Inflammation of the throat*.  
*Acute gout*.  
*Head-ache*—two cases.  
*Ulcers*.

*Lumbar abscess*.  
*Diseased knee*.  
*Enlargement of glands*—three cases.  
 A remarkable instance of the operation of mesmerism in relinquishing opium eating; and one of its restoration of lost weight.

The painless operations were:—

*Removal of tumors*, some of very great size and weight,  
 THIRTY-FOUR cases.

*Amputation of a great toe*.

*For Hydrocele*.

*Lithotomy*.

*Extractions of teeth*.

*Removal of scirrhus testis*—two cases.

*The application of strong nitric acid to a sore*.

*Ditto of caustic to a sore*.

*Unconscious parturition*—two cases.

We gave proofs of clairvoyance; and an instance of clairvoyance in a dream; and of the antiquity of mesmerism.

1849.—In this year three wholesale mesmerists appeared, Mr. Capern here, and the two Messrs. Keeley in America; and we printed their striking results.

We reported cures of

*Neuralgia*—seven cases.

*Rheumatism*—THIRTY-SIX cases.

*Palsy*—five cases.

*Epilepsy*—two cases.

*Head-aches*—two cases.

*Insanity*—five cases—with a report of the great utility of mesmerism in Indian lunatic establishments.

*Tooth-ache*—with a remarkable effect.

*Deafness*—two cases : greatly improved—ten cases.

*Dumbness* : probably from palsy.

*Blindness* of 26 years duration, from opacity of the cornea, and a second of the same kind ; but of one year's duration,

*Spinal affection* of long standing, greatly relieved.

*Diseased knee*, greatly improved.

*Dropsy*—two cases.

*Palpitation*.

*Disease of the lungs*, called consumption.

*Scrofulous ulcerations*, much improved—four cases.

*Nervous debility*—three cases.

*Severe inflammation of an arm*. *Scald*.

*Vomiting*, of above two months' duration.

Instances of great relief in various diseases while treated in the usual way : very numerous cases are mentioned, but not fully reported for want of room, which were treated by the Messrs. Keeley, in America.

The operations recorded from India were :—

*Removal of tumors* : some very large—ten cases.

*Removal of a malignant tumor of the eye*, and subsequent application of *strong nitric acid* to the wound.

Application of *strong nitric acid* to a sore.

Reports in one half year, of THIRTY-ONE capital operations : and in the next, of THIRTY-ONE.

In one place we read that of 100 *capital* operations in the mesmeric insensibility, only two died within a month—one from *cholera*, and the other of *lock-jaw*.

Two instances of unquestionable mesmerisation to sleep at a distance of 46 miles are recorded by Mr. Adams of Ly-mington. The imaginationists may think of them, and of the other thousands of facts which upset their fancy. We gave abundant examples of mesmeric disturbance through mismanagement ; and of clairvoyance.

1850.—This year was signalized by a furious and ridiculous attack upon mesmerism, by a Dr. J. A. Wilson, in his Harveian Oration delivered before the College of Physicians ; and by the GREAT EVENT OF THE OPENING OF THE LONDON MESMERIC INFIRMARY.

We recorded cures of

*Rheumatism*—nineteen cases.  
*Hysteria*—three cases.  
*Epilepsy*—two cases.  
*Wry Neck.*  
*Gout.*  
*Long standing vomiting.*  
*Chronic headache*—three cases  
*Spinal irritation.*  
*Neuralgia*—ten cases.  
*Palpitation.*  
*Spinal and general debility*—two cases.  
*Nervousness.*  
*Violent fits*—two cases.  
*Deafness*—three cases.  
A remarkable nervous case in Switzerland—a fine study.  
*Insanity*—three cases.  
*Chronic tooth-ache.*  
*Delirium tremens.*  
*St. Vitus's dance*—three cases.  
*Loss of voice*—five cases.  
*Inflammatory head-ache.*  
*Diseased finger.*  
*Spitting of blood.*  
*Inability of a child to retain the urine at night.*  
*Polypus of the uterus.*  
*Ulcer of uterus*—two cases.  
*Sprain.*  
*Ulcerated glands.*  
*Dropsy and diseased liver*—two cases.  
*Wasting.*  
*Chronic inflammation of the lungs*—two cases.  
*Ulcer in the neck.*  
*Chlorosis and dropsy.*  
*Obstinate chlorosis.*  
*Diseased heart.*  
*Disease of a lung.*  
*Agonized finger from a rusty nail.*  
*Inflammation of the eyes*, five cases—one with a speck.  
*Inflamed knee.*  
——— *elbow.*  
*Erysipelas*—two cases.  
*Curvature of the spine*—two cases.  
*Consumption.*  
*Threatening consumption.*  
*Inflammation of the knee-joint.*  
*Inflammation of the bladder.*

*Delirium of fever.*

*Abscess of ear, of long standing.*

*Constipation—three cases.*

The painless operations were:—

*Bursting a ganglion by a blow.*

*The application of caustic to an inflamed eye.*

*The making an issue—two cases.*

*Venesection.*

*Teeth extractions.*

*Almost painless parturition.*

We furnished instances of the power of the silent will ; of sympathy of brain ; of clairvoyance ; of clairvoyance in common sleep ; of the successful mesmerisation of an old lady, eighty years of age ; and of the cure of several brutes with mesmerism ; we also pointed out the superstitions of some mesmerists.

1851.—In this year two important circumstances occurred :—Dr. Esdaile left India, the term being up beyond which, on entering the service, he had resolved not to remain, as it sufficed to gain him his pension and he detested the region ; and demonstrations, absurdly called electro-biology in America, were made in England, proving the mighty influence of a consciously felt mental impression over the belief and the will with very little of mesmerism, and even with none in persons previously mesmerised or highly susceptible of impressions. Thousands admitted these facts, already shewn in, and after, the perfect mesmeric state by us all for many years, but ridiculed with the rest of our innumerable evident facts.

Our cures were, of

*Ulcers of the leg, with varicose veins—two cases.*

*Chronic inflammation of the eye, with ulcers of the cornea—two cases.*

*Inflamed fingers—two cases.*

*Injured leg.*

*Ditto hip.*

*Benefit in severe injury of breast-bone and back.*

*Ditto in case of fractured leg.*

*Lock-jaw.*

*Chlorosis.*

*Ditto and neuralgia.*

*Chronic debility after cholera.*

*Deafness—two cases—(one of seven years' duration).*

*Loss of voice.*

*Neuralgia—thirteen cases.*

*Wry neck.*

*Asthma.*

*St. Vitus's dance.*

*Convulsive and rigid fits*—an excellent study.

*Rheumatism*—fifteen cases.

*Epilepsy.*

*Spinal irritation*—three cases.

*Inflammation of the face.*

*Palsy of the legs, blindness, and dumbness.*

*Gout.*

*Dyspepsia.*

*Palsy*—four cases.

*Polypus of uterus.*

*Inflammation or neuralgia of the uterus.*

*Insanity*—two cases.

*Hysteria with convulsions and delirium.*

We also recorded cures of *lock-jaw in horses*—two cases.

The cases of prevention of pain were:—

The removal of a *very painful wart*, many *extractions of teeth*, and *parturition*.

We gave unquestionable examples of clairvoyance, and of the kind of clairvoyance called introvision as to disease: also two of sympathy with the disease of different individuals.

We again pointed out the absurdity of the imagination-theory in papers by Drs. Gregory and Engledue and Mr. Sandby.

1852.—In this year we were indulged with a third gross attack in the College of Physicians—of course with the established impunity of antimesmeric conduct in the College—and the assailant was a Dr. Alderson; successors to Dr. Esdaile in mesmerism appeared in India, and the different impression made by a visit to the Mesmeric Hospital upon a Batavian Governor and a Fellow of St. John's College, Cambridge, from that made upon doctors, is strikingly told. Dr. Burq's remarkable facts in the curative influence of metals externally applied were detailed.

We recorded cures of:—

*Severe cutaneous disease.*

*Insanity.*

*Despondency.*

*Sleeplessness and dimness of sight.*

*Palsy*—two cases.

*Ditto and debility.*

*A stiff knee.*

*Uterine disease.*

*Crooked spine and hysteria.*  
*Inflammation of the face.*  
*Rickets.*  
*Erysipelas.*  
*Epilepsy.*  
*Irritability of temper.*  
*Gout.*  
*Squinting.*  
*Weakness of the knees.*  
*Ditto of ankles.*  
*Spasmodic cough.*  
*Vomiting of blood, &c.*  
*St. Vitus's dance.*  
*Neuralgia—nine cases.*  
*Head-ache—five cases.*  
*Loss of voice.*  
*Palpitation.*  
*Rheumatism—six cases.*  
*Stiff knee.*  
*Burn.*  
*Trembling and nervousness.*  
*Curious fits of apparent insensibility.*  
*Blindness of seventeen years' standing.*  
*Singular variety of St. Vitus's dance.*  
*Lock-jaw.*  
*Inflammation of the eyes.*  
*Removal of after-pains.*

We recorded the particulars of a *painless removal of a large tumor*, and mentioned that twenty-nine painless operations had been performed in India in eight months, and numerous teeth extractions in England.

We gave instances of clairvoyance and introvision.

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With this array of solid facts we defy the entire host of our medical adversaries. Other adversaries we have not, except the silly Satanites, and they deserve commiseration only—not indignation.

Besides these facts, we have presented our readers with dissertations and reviews; proved unconscious impressions, knowledge, and willing; and unsparingly exposed the fallacies of some opponents and the abominations of others.

We have contributed to the stock of phrenology, or more properly, cerebral physiology, in the way of both disquisition and fresh illustration: and the original and laborious articles by Mr. Straton appear of the very highest interest.

Our work is the most important, though not the most able, work of the age. For it conducts mankind into a new region of physiology, a new region of psychology, and a new region of the healing art. Animated nature transcends the inanimate: cerebral physiology transcends the physiology of all the rest of the body; and medicine, comprehending the good formation and training of the whole human being, and the prevention, cure, and assuaging of disease and suffering, transcends all other arts, however noble, and whatever talent and labour their successful cultivation may require.

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- II. *A few examples of such rapid relief in severe complaints with Mesmerism by Mr. Capern in the Mesmeric Infirmary as medical practitioners cannot effect with their established routine.*—1. *Rheumatic Gout*; 2. *Lumbago*; 3. *Gout in the hand and arms*; 4. *severe and long-continued Hysterical Convulsions*; 5. *intense Neuralgia (with mesmeric sympathy of taste)*; 6. *pain from injury of the foot*; 7. *agonizing White Swelling of the knee*; 8. *Rheumatic Gout*; 9. *Rheumatic Gout*; 10. *Neuralgia*; 11. *Injury to a hand and arm.* Communicated by Dr. Elliotson.

"But now while on all sides they rode and they ran,  
Trying all sorts of means to discover the catiffs,  
Losing patience, the holy Gengulphus began  
To think it high time to 'astonish the natives.'

First, a Rittmeister's Frau, who was weak in both eyes,  
And supposed the most short-sighted woman in Holland,  
Found greater relief, to her joy and surprise,  
From one glimpse of his squint 'than from glasses by Dolland.'

By the slightest approach to the tip of his Nose,  
Migrains, head-ache, and vapours were put to the rout;  
And one single touch of his precious Great Toes  
Was a certain specific for chilblains and gout.

Rheumatics,—sciatica,—tic douloureux!  
Apply to his shin-bones,—not one of them lingers:  
All bilious complaints in an instant withdrew  
If the patient were tickled with one of his fingers.

Much virtue was found to reside in his thumbs:  
When applied to the chest, they cured scantness of breathing,  
Sea-sickness, and colic; or, rubb'd on the gums,  
Were 'a blessing to mothers' for infants in teething.

Whoever saluted the nape of his neck,  
Where the mark remain'd visible still of the knife,  
Notwithstanding east winds perspiration might check,  
Was safe from sore throat for the rest of his life.

Thus while each acute and each chronic complaint  
Giving way, proved an influence clearly divine,

They perceived the dead gentleman must be a saint,  
So they locked him up body and bones in a shrine."

*A Lay of Gengulphus in the Ingoldsby Legends,*  
by the Rev. Mr. Barham.



## I. Rheumatic Gout.

"I, James Gladwell, 3, Mabledon Row, Burton Crescent, do hereby certify that I have been afflicted with rheumatic gout and rheumatism for about eleven months. Six months ago the gout flew to my stomach, and thence settled in my hands, arms and shoulders, since which time I have been incapacitated from carrying on my business, not being able to handle a tool. I was under my medical attendant, Mr. Brown, of Gordon Street, for two months: after that at the Northern Dispensary for the same time. I then took brimstone and mustard for seven weeks; after that Woolridge's mixture.\* In fact I swallowed poisons till I was almost killed, including aconite, iodide of potass, colchicum, &c., &c., *from none of which did I find any relief.* I was then advised to apply to the Mesmeric Infirmary. *I scoffed at the idea of being mesmerised*, but was at last induced to do so; and, had I not experienced it, no one could have persuaded me of the result. When I went there, on the 3rd of last November, *I could scarcely put my feet to the ground*; and my hands were so much swollen that *I could not near close them.* I am now, November the 15th, so much better, that *I can walk without my stick, and can bear my whole weight on the toes of that foot*, a thing I have not done since first attacked. *I can now use my heavy hammer*, which I had not done for the previous *six months*, and my health is decidedly improved. In conclusion, allow me to say that my scepticism is removed, and my faith as strong as was my unbelief before; and I shall feel happy to recommend mesmerism to any one.

"At the risk of being called intrusive, I cannot help bearing my testimony to a case this day, November the 15th, when a poor man named William Keating had hurt his back so much that he could neither stoop nor sit down, and with great difficulty could walk: and, *within seven minutes* after entering the operating room, he stated that he was *perfectly cured.* There was an *immediate change in his countenance*, while Mr. Capern made the passes, as if from the expression of intense pain to that of comfort and ease. He stated that he felt a *great heat in the back*, as if he had been placed near a large fire."

## NOTE BY MR. CAPERN.

This patient continued to recover and was about to appear before the committee to thank those gentlemen, when,

\* A common colchicum mixture sold by a druggist in the New Road named Woolridge.—*Zoist.*

having an engagement in the country, he was unfortunately placed in a damp bed, and this caused a return of the complaint from which he is now recovering.

Jan. 16th, 1853.

### II. Intense Pains in the Back.

William Keating, 7, Charles Street, Lisson Grove, states that, on the morning of the 15th of November, whilst in the act of lifting a heavy weight, he felt a sudden shock as if the vertebrae of the back were broken: he had no power to raise himself from the chair, *and he could not stand alone above two minutes*; the pains were *excruciating*, and, although a strong man, he shed tears whilst going to the Infirmary in the omnibus: he was helped to the Infirmary by *two men, one on each side*. On his entrance Mr. Capern offered to relieve him, and, immediately on Mr. Capern passing his hand over the part affected, the pain diminished, and in a *few minutes it wholly disappeared*. Great heat was produced, and, when Mr. Capern breathed on the back, the sensation was *as if a hot coal were on it*.

(Signed) WILLIAM KEATING

November 15th.

Witnessed by Mr. James Gladwell.

This patient has not been heard of since; and is therefore, no doubt, still well.

### III. Gout in the Hand and Arm.

Henry Oaten, of Newman Mews, Newman Street, states, that he had been suffering severely from the gout in the hand and arm for a fortnight: he was incapable of making any exertion or performing any labour; was in great pain, and his hand much swollen. He was induced to apply at the Mesmeric Infirmary, October the 11th. At that time his arm was in a sling, for he was unable to use it. Mr. Capern immediately mesmerised it, and within *two or three minutes the swelling disappeared; and he has experienced no pain since*. He was at the time receiving pay from a sick society, and immediately gave it up.

(Signed) HENRY OATEN.

Dated Dec. 16th, 1852.

*Statement referring to the above case, received from Mr. Henry Edward Clawser, who was a visitor at the Infirmary, and witnessed the operation.*

"Mitcham, October 20th, 1852.

"I visited the Mesmeric Infirmary, in Bedford Street,

on the 11th October, and saw Mr. Capern mesmerise a person's hand which was dreadfully swollen with the gout: and the patient said he had not been able to use it for several weeks. *In two minutes and half the swelling went down, and he could use his arm as well as he ever could in his life:* neither has the pain nor swelling returned. I feel a pleasure in adding my testimony to the above.

"HENRY EDWARD CLAWSER."

#### IV. *Hysteria with severe convulsions.*

Christine Matthews, 9, Medway Street, Westminster, was admitted a patient August 25th, and ceased attending October 15th, for violent and frequent neuralgia, hysterical convulsions and insensibility, *Sleep was induced at the first mesmerisation in two minutes and a half;* though she had never seen mesmerism in her life. In her sleep she stated that she should be cured. She had 33 sittings, and no fit after the first.

#### *Copy of a letter received from Christine Matthews.*

"9, Medway Street, Westminster,  
"Oct. 15th, 1852.

"Sir,—I feel deeply sensible of the kind attention you have paid to me during my heavy affliction, which was hysterical with striving fits, and had lasted for upwards of *four years*, and *unrelieved*, though I was under eight medical men in town and country. A long time under Dr. Golding Bird at Guy's Hospital, under Dr. Burgess at Yarmouth, and Drs. Bean, Beck, Elston, Meadows, Peacock, and Sampson at Ipswich. After the first sitting I found great relief: but, after attending daily for six weeks, I am happy to say that I had not had one fit during the whole time: neither do I feel the least symptom of any kind. Previously to my application to the Mesmeric Infirmary, I used to have three or four severe fits a day; and my sufferings were most distressing. And now, Sir, feeling deeply grateful, I would return you my sincere thanks for the cure that you, under the blessing of God, have been able to accomplish.

"I remain, your grateful and obedient servant,

"CHRISTINE MATTHEWS.

"To Mr. Capern."

#### V. *Tic Douloureux, Nervousness, and an Affection of the Heart (with mesmeric sympathy of taste).*

Mrs. Ann Doeg, 17, Goodge Street, states, that above *four months* ago, she experienced *violent paroxysms of pain in the face and head*, accompanied with giddiness. She has

been confined to her bed fourteen days at a time, and been under the care of medical men in Kent, and was latterly under the treatment of Dr. Thompson, Charlotte Street, who assured her that medicine was not likely to affect her case, as she wanted quietude and rest. *On her naming to Dr. Thompson that she intended applying to the Mesmeric Infirmary, that gentleman advised her making the attempt, a friend of his having been benefitted by mesmerism.* The paroxysms, at times, were fearfully agonizing; her life was a *continuation of misery*, and the least excitement occasioned an attack. She attended at the Infirmary, and, on relating her sufferings to Mr. Capern he immediately requested her to be seated, and *in a few minutes she was put into the mesmeric sleep.* She awoke in about twenty minutes *free from pain.* This was on the 14th November. She remained free from any paroxysms until Monday, the 6th of December, when she was awakened at midnight by some of her friends from the country, and dressed herself to receive them. This sudden exposure occasioned another attack, which was again completely relieved by Mr. Capern giving her another sitting. She is now mesmerised for the palpitation of the heart and nervousness, and is deriving benefit.

## NOTE BY MR. CAPERN.

This patient is extremely susceptible of the mesmeric influence; she may be put in a state of coma by a look in fifteen seconds, by taking a wine glass of mesmerised water, or by the inhalation of mesmerised air. The sympathy of taste is *displayed* or proved without contact of the person with whom she sympathizes. On the 11th of December, I tried the effects of the taste by drinking a glass of water, at the same time looking intently towards her. This immediately produced motions of the mouth, larynx, and throat, similar to my own;\* and, after I had drunk the greater portion of the water, she said, "I have taken enough of the water; I will take no more: thank you." Finding the sympathy of taste so great, and having a small phial containing a preparation as received from Mr. Purland, the dentist, containing brandy, myrrh, &c., as a gargle, I was induced to try the experiment at a distance of four or five feet. Immediately on my applying the bottle to my lips, and taking a small portion into my mouth, she gave evident proofs of her disapproval of the taste, by stating that she had a great dislike to brandy, and requested that I would desist and not give her

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\* See the importance of such a fact in No. XXIX., p. 22.

any more. She instantly said she should be sick; and, on her giving evidences of it, I requested Mrs. Sherbourne, the matron, to assist me in taking her down stairs. She descended with us cautiously, and, when in the back garden, she relieved her stomach. On her being awakened from her sleep, she knew nothing of the occurrence, and we learnt that she had the greatest repugnance to the taste of brandy.

#### VI. Severe pain from Injury of a Foot.

Thomas Hayes, postman, 31, Charles Street, Hampstead Road, states, that nearly *three months* since he injured his foot by a blow; was not able to bend it, and was compelled, when walking, to rest the weight of his body on the heel. The pain was considerable, and the only relief he experienced was by his son rubbing the injured part. It was inflamed and much swollen. He was alarmed as to the result, being apprehensive that he should be compelled to relinquish his duty, when fortunately he met Mr. Capern at Mr. Andrews', Post-office keeper, in Tottenham Court Road, who, observing that he walked with difficulty, and apparently in pain, offered to relieve him, and in *a few minutes*, to his great surprise and comfort, *the pain disappeared, and has not since returned.*

THOMAS HAYES.

Jan. 3rd, 1853.

(Witness)

WILLIAM LOVELY.

I have seen Mr. Capern relieve several persons at different times, that he has met afflicted at my house.

A. ANDREW.

#### VII. Agonizing Scrofulous Enlargement of the Right Knee. (White Swelling.)

George Townsend, son of Mr. George Townsend, 14, Upper Mary-le-bone Street, aged  $3\frac{1}{4}$  years, admitted June 30th. Statement of Mrs. Townsend his mother:—About fifteen months ago, he fell from his crib, and injured his right knee. A swelling commenced and he became lame, and complained of great pain. A surgeon was applied to, who ordered *medicines*, and *leeches* and *blistered* the limb for *six months*. *No improvement whatever resulted* from this mode of treatment. On the contrary, the *knee increased in size*, he became weaker and weaker, and the knee gave proofs that the disease was advancing. His moans were truly distressing to hear. He was generally seated on a chair near the window, and from day to day was continually crying out, "*Oh, bad knee! bad knee! bad knee!*" He could not allow it being touched. His mother then applied to Mr. Gay, of Finsbury Pavement, who considered it scrofula, gave him

iron medicines and lotions. As he still became worse under this treatment, his mother took the poor little sufferer to Mr. Ayling, of Upper Marylebone Street, who concurred with the opinion expressed by Mr. Gay, and, in addition to the medicines, painted the knee with tincture of iodine. His health was now much impaired, and his appearance indicated a steady progress to dissolution. This hitherto fine child was a pitiable object, only repeating, "*bad knee! bad knee!*" from day to day; and he *pinched his mother's breasts until they became discoloured whenever she attempted to put his stocking on the affected leg.* Mr. A. then kindly introduced the case to the consideration of some of his medical friends at the Middlesex Hospital. Mr. Campbell De Morgan, and the house-surgeon saw him. They considered the case was a desperate one; they suggested the application or use of splints, and, should they not succeed, considered that amputation would be unavoidable. There appeared, then, no hope for the parent but to witness the amputation of the little sufferer's limb, or to see him consigned to an early tomb. The latter would have been preferred. No hope remaining, the anguish of the parent's heart may be faintly conceived, when, providentially, a relative of Mrs. Townsend's, residing at Exeter, recommended mesmerism, having witnessed mesmeric phenomena at Mr. Parker's parties, and known many cures performed by that power at Exeter and Tiverton. As the last resource, Mrs. Townsend who had also been present at one of Mr. Parker's parties,\* took her son to the Infirmary, 9, Bedford Street, Bedford Square. Mr. Capern instantly commenced to operate on the suffering child, his only request being that they would attend regularly, and desist from taking medicines. After the third mesmerisation there was evidently a mitigation of the pain, and, after the first week, he would cry if not taken to the Infirmary in proper time. The improvement in the limb became every week more decided, the hue of health appeared in the cheek of this beautiful child, and Mrs. Townsend's neighbours, generally, congratulated her on his altered and delightful appearance, whilst others, with this powerful proof, would not believe the improvement to be the effects of mesmerism. Mrs. Townsend believes that after the first month he experienced no pain; but was perpetually at play, hopping about the room, and took no notice of an accidental blow. Two months after his admission he could rest his toe on the ground.

\* Mr. Parker may have the heartfelt satisfaction of thus having been the indirect means of terminating a poor child's sufferings, and preventing the loss of his leg.—*Zoist*.

*He can now place his whole foot on the ground.* The limb is gaining strength and power of motion, although the knee is still enlarged; but there is a diminution of two inches and three quarters in its circumference. Mesmerised water was occasionally given him to drink, and the limb washed with it. He was put into the mesmeric sleep only twice: local passes, with contact, were invariably made, frequently with both hands, from above the knee downward.

#### VIII. Rheumatic Gout.

John Inkle, 12, Dudley Street, St. Giles, states, that on the 28th June, he had a second attack of rheumatic gout in the back, hip joint, and legs, that confined him to his bed for six weeks, except that he occasionally got up in fine weather in order to be assisted to the King's College Hospital. Receiving no benefit there, he applied to the Homœopathic Hospital, Bloomsbury, and, finding no progress from the infinitesimal treatment, he was taken to the Workhouse, where the surgeon used a lotion which increased the pain so much that he left the place. He then became a patient at the Gerrard Street Dispensary, where he remained three weeks, experiencing only a slight mitigation of the pain. He was induced to apply to the Mesmeric Infirmary, on the 6th of September, at that time ignorant of what mesmerism meant. Mr. Capern promptly gave him confidence, and a sitting. The result was, that the pains were driven from one part of the limb to another, and *within ten minutes the relief was so great that he leaped down the stairs, and walked through the passage with the greatest ease.* He had experienced no rest night or day from the day he was attacked until Mr. Capern operated upon him. He had not earned sixpence during that time. On the fourth day after being mesmerised he earned three shillings. On the fifteenth of September he appeared before the Committee, and thanked the gentlemen for the great benefit derived, stating that he was cured.

The passes were generally made locally with contact, commencing above the seat of pain. Occasionally the hand was placed on the part. *Even when the passes were made without contact*, but at a little distance, he *felt as if the blood was trickling down the limb*, just as he did when they were made with contact. It was particularly pleasing to hear him rejoicing the morning after he had earned three shillings for his starving wife and children. Every article of furniture was at that time in the hands of the broker. *Had Satan anything to do with this cure?* Was this poor, hard-working Englishman, almost in a state of nudity and in the greatest



depth of misery, influenced by a kind diabolical emissary from the infernal regions? and was the operator induced, even unconsciously, by secret solicitations of impure and unholy spirits, to endeavour to relieve this suffering man? if so, let us not speak harshly of those invisible agents from whatever part of God's creation they come, but at all times invoke their aid in assisting us in this holy work.\*

### IX. *Rheumatic Gout.*

George Arnold, 24 years of age, harness-maker, 22, Charles Street, Hampstead Road, has been suffering severely from a second attack of rheumatic gout for the last fourteen weeks. He first experienced sudden pains in the limbs, more especially in the lower extremities. On his return from his labour at Highgate, a surgeon attended on him, and it was only after being confined to his bed for six weeks that he was able with difficulty to dress himself and walk across his

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\* With a chance of disgusting our readers we record the following statement from the *Salisbury and Winchester Journal*, Jan. 22, 1853:—"Odiham. Mechanics' Institute.—Through the interest of Dr. Mac Intyre, one of the vice-presidents of the institution, the members were favoured with a lecture from Dr. Cowan, of Reading, 'Mesmerism condemned on its own evidence,' was the subject; the lecturer arguing that the practice of mesmerism was sinful, and that the wonderful effects produced by it are the results of Satanic agency. In support of this assumption the lecturer read from the publications of professors of the art accounts of disclosures, revelations, predictions, &c., by persons in the mesmeric state, a faculty he contended that could not be possibly acquired by human aid alone. The lecture was replete with advice, caution, and admonition to the young, warning them of the consequences resulting from a departure from the path inculcated by divine truth. The room was crowded on the occasion by a highly respectable audience, including several gentlemen of the medical profession. A vote of thanks proposed by J. G. Seymour, Esq., and seconded by William Brooks, Esq., was given to Dr. Cowan, who replied that the best way in which they could thank him was to seriously think over what he had advanced." This poor orator may glory in the presence of village geese, but the intelligent and the good look upon him with pity.

Let us turn for refreshment and a better view of human nature to a Dublin newspaper of the same month and nearly the same date:—"Dublin Mesmeric Association.—Mesmerism a Curative Power.—The first annual meeting of the above association was held on Monday evening, January 17th, at the committee rooms, 13, Anglesea Street. The chair was taken by the patron of the association, His Grace the Archbishop of Dublin, who at some length addressed the meeting on the value of mesmerism as a curative agent, citing, as an instance, the benefit which he himself had received after the first physicians in Dublin had failed in their efforts to cure him. The report of the past year was then read by the honorary secretary, who enumerated a variety of cures effected in the infirmary of the association, including diseases to which we were not previously aware that mesmerism could be so successfully applied. In moving and seconding the various resolutions, several argumentative and eloquent speeches were delivered, the last of which was an earnest appeal to all the believers in mesmerism to co-operate with the association in their efforts for its establishment, and to stimulate the honest but sceptical public to a candid inquiry into its claims."—*Zoist*.

room. This was a slight improvement. He was induced to apply to the *London University College Hospital*, where he was a patient three weeks, *deriving no benefit*. He applied to the *Middlesex Hospital*, but was not admitted a patient, although they gave him medicine. This treatment produced no more relief than the medicines of *University College Hospital*. The pains were constant and severe. He had no sleep or quiet night or day for six weeks; he walked with difficulty and in misery; could not stand alone without the assistance of sticks: his knees were almost powerless and much swollen. Whilst on his way in Gower Street to the *University College Hospital* on the morning of February 12th, he met a stranger, who, observing his condition, requested he would return and call at 9, Bedford Street, Bedford Square, and that he would have some good done for him. On his entering the building he was invited by the stranger, whom he found to be Mr. Capern, to the second floor. Mr. Capern said that he was glad to see him, and requested him to sit, assuring him that he would not be hurt, and desired that he would look Mr. Capern firmly in the face. Mr. Capern then gazed at him about five minutes, when *he felt unusual sensations in the legs and knees, as if the blood had found a new channel or a greater impetus was given to it*, and felt also a *throbbing feeling*. In less than another five minutes he felt a *comfortable genial warmth diffused over the whole body: the pain had nearly disappeared, and the knees became flexible*. He was able to move them with more freedom than he could have done before, had all the gold in London been given him. His friend, whom he understood to be Mr. Capern, then requested that he would go to the *University College Hospital*, shew himself to the surgeon, and relate the facts as they had presented themselves: and also requested him to give to the surgeon one of the reports of the *Mesmeric Infirmary*, accompanying it with his compliments. He did so, and the young gentleman in attendance appeared to be astonished at the circumstance.\*

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\* The young gentleman was of course perfectly ignorant of the truth of mesmerism through the perverseness of his instructors. Fifteen years ago exquisite cures were effected with mesmerism in the *University College Hospital*. But through the working of Dr. Sharpey, Mr. Quain, Dr. A. T. Thompson, Dr. Davis, Mr. Liston, and others, upon the Council of the College, mesmerism was suddenly forbidden, and thus during fifteen years hundreds of poor sufferers have been left a prey to disease who might have been relieved or cured: and now splendid mesmeric cures are effected in a building absolutely in sight of the College, and shaming it, its councils, and committees, and medical teachers.—*Zoist*.

*X. Neuralgia.*

Georgiana Couzens, who had been suffering from the *severe pain of tic douloureux* for four months, and had tried numerous remedies *without the least success*, was kindly persuaded by Mr. Lyle (in whose service she is) to try the effect of mesmerism, and feels great pleasure in stating that, after having had it applied *eight times* by Mr. Capern (to whom she will ever feel most *grateful*), the pain has entirely subsided, and she has reason to think permanently.

"In so far as expression of pain and acknowledgment of relief from the aids of the Mesmeric Infirmary, I have much satisfaction in adding my testimony to the above.

"WILLIAM G. LYLE.\*

"17, Bloomsbury Street, Bedford Square."

*XI. Injury to a hand and arm.*

Mr. David Holsgrove, ironfounder, 21, Olive Street, Bishop Wearmouth Pans, Sunderland, whilst on his passage on board a steamer from Sunderland to London, severely injured his arm and hand by a fall: he had constant pains. He called at the Infirmary, Bedford Street, and Mr. Capern without ceremony immediately relieved him. The following is the patient's own account sent to Mr. Capern:—

"21, Olive Street, Feb. 22, 1853.

"My dear Sir,— . . . You are aware that I am an anchor and chain maker. A large ship of 1000 tons, belonging to London, her name *Bank of England*, got a new chain in London. It proved faulty or not very good, so that a gentleman in London wrote to me to go to Shields, seven miles north of Sunderland, and inspect the chain and put it all right. When put right, and tested by twelve strong men, I was going to put the chain down in the chain trunk, but the men let it slip out of their hands, and it ran off the deck with fury, and got me down on my side in the bites or coils; about five tons weight ran below, and tossed me about on my arm: and while the twelve men were looking on, my son, a lad 16 years old, ran in to me and was knocked down; and, strange to say, yet true, we were both drawn to the deck-pipe, and my boy's boot got fixed in the pipe and stopped the chain, and saved us both. He of course was not hurt, when I got picked up, and my arm from shoulder, elbow, and all my fingers were swelled to a great size: so I got on shore

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\* This gentleman had presented £10 to the Infirmary: and now presented five more.—*Zoist*.

to a chemist's shop, and wanted something for my arm the pain was so bad. He told me the best thing I could do was to put it in warm water, which I did for two hours, and then got home to Sunderland at half-past eight o'clock. I need not say I got no sleep that night, but I sat up all night and tried to magnetize my right arm with my left, and thought I felt a little easier. By so doing, my shoulder, arm, and fingers swelled and was very painful, and continued till I got up to London. A few days afterwards, when I made my way up to the Bedford Square Mesmeric Institution, and told you about my accident, you made long passes from my shoulder to my finger ends and took the pain away. You would not be more than two or three minutes; but I wrote it down on a bit of paper in the office at the time if I mistake not. I have not had the pain any more: it is now nine months ago; and, what makes it more surprising to me, the arm was broke six years ago on the railway by saving two women from being killed.

"Now, my dear Sir, I hope you will be able to understand this scrawl writing, and make it out. You can put it in any way you like and my name to it, and I should be most happy to answer any letters to the afflicted of the good you did me at the time, and the pain never returned, and the swelling all went away in about six weeks. I now send you post stamps, so when you get it put in the *valuable Zoist*. I have got about fourteen of them, and shall get more when I can afford it; but still I want more information how to mesmerise. I have not got much done with my daughter: you will recollect it was on her account that you were so kind as let me see into your institution to *learn* to mesmerise. She has had epileptic fits from being a baby: she is now 19 years of age, and this last week she was very bad. I am afraid she will quite lose her senses, but I will persevere all I can. If there is any books you can recommend I will get them, as I am quite convinced it will do good.

"David Holsgrove sends his thanks for good received, being relieved from pain by the hands of Thomas Capern, and his best wishes for the invaluable institution.

"I remain, yours respectfully,

"DAVID HOLSGROVE.\*

"P.S. Shall be glad to hear from you, and do all in my power in the good cause."

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\* Here is an example to those who are not poor men: and to the members of the medical profession.—*Zoist*.

III. *The Rev. Dr. Maitland, the Rev. Mr. Sandby, and Mr. Combe on the conduct of the Clergy in the persecution of Witchcraft.* By ANTI-GLORIOSO.

"Leave nature at full freedom to work her own way, and all will be well. This is what we aim at, and nothing short of this can come up to our principles."  
—Bishop Berkeley, *Minute Philosopher*, 2nd Dialogue.

"The making anything known which was unknown before, is an innovation in knowledge; and if all such innovations had been forbidden, men would have made a notable progress in the arts and sciences."—Bishop Berkeley, 3rd Dialogue.

TO THE EDITOR OF THE ZOIST.

February 1st, 1853.

SIR,—Some of your readers may by possibility remember the case of a ruffian, who was handed up a few years back before my Lord Mayor, or the grave authorities of Bow Street (I forget which), for some wantonly outrageous assault. The main facts of the story are unimportant; but there were circumstances which may have fixed the incidents in more memories than my own. When the man was called upon for his defence, he took no notice whatever of the accusation, but poured forth all the vials of his wrath upon an unhappy witness. "That fellow Johnson," he kept exclaiming, "borrowed an umbrella, and forgot to return it." When requested to confine his observations to the charge against himself, he still persevered in his taunts about the umbrella, and with a petty spite that astonished the bystanders, seemed only anxious to damage the character of the unlucky Johnson. His own position of a cowardly assailant and offender against the law appeared a point perfectly immaterial; if he could but fasten an imputation, however frivolous, upon the man who presumed to give testimony against him, his small malice was satisfied; and having accomplished this feat, as he hoped, he walked off to prison with a glow of delight, as if justice had received an ample atonement.

This little event in the annals of the police was brought to my mind the other day by the perusal of an article in the *Theological Critic*, by Dr. Maitland, which was recently placed before me by a clerical friend. The question under consideration is not one, indeed, about which I feel any concern, viz., "the conduct of the clergy with regard to magic and sorcery;" but as the article takes the shape of a dispute between two of our writers on mesmerism,—one of them being a staunch and valued friend to our cause, the other an antagonist with some strange prepossessions against it,—the matter is not wholly devoid of interest. As you have done me the favour, more than once, of inserting some of my ob-

servations on mesmeric topics, perhaps you will not refuse me a hearing on this occasion, unless, indeed, you regard the point under review as foreign to the pages of *The Zoist*.\*

In 1849, the Rev. Dr. Maitland, "sometime librarian to the late Archbishop of Canterbury," published a small pamphlet, called, *Illustrations and Enquiries relating to Mesmerism*, Part I., with the purport of propounding some very peculiar views as to the unlawfulness of clairvoyance. He cited copiously from *The Zoist*, shewing himself, in general, a believer in its statements, and admitting at the same time that for "more than twenty years he had formed a very decided opinion on the subject," having arrived at the conclusion that mesmeric phenomena were "realities." But then came this question, "What is mesmerism, and what is it like?" and then again we were asked, what was the true nature of ancient magic divination? and what were the "familiar spirits" of Scripture? Perhaps (he says) ancient magic was only a pretence, and perhaps the sorcerers of old times were cheats: still his question is, did not these sorcerers employ the realities of clairvoyance as part of their evil system? and were not sorceries, divinations, charms, witches, familiar spirits, &c., forbidden in Scripture as abominations to the Lord? and therefore asks Dr. Maitland, if clairvoyance be identical with some of their arts, did not clairvoyance fall under the terms of the divine prohibition, and is not mesmerism a practice which God in his Bible has forbidden man to exercise?

You, Mr. Editor, want not to be told, how Dr. Maitland and his theory were disposed of in *The Zoist* for January, 1850.† Whether the writer of the unanswered and unanswerable article be really the eminent person to whom common fame has ascribed it, you know best: at any rate, it is worthy of that great man's distinguished pen: the author of *Historic Doubts* need feel no shame if he ever found that clear and convincing "Review of Dr. Maitland's Book" bound up in the same volume which contains his own original and most successful pamphlet.

\* We are always happy to hear from our intelligent correspondent. His first paper, on the *Fire-away Style of Philosophy*, No. XXXIII., p. 68, was inimitable in its way, and attracted much observation. His *Comments upon Professor Gregory's Letters*, No. XXXIV., p. 201, were somewhat severe: but nothing could be better than his reply to Blackwood's question, *What is Mesmerism?* No. XXXV., p. 274: and his fourth paper, *On the Roman Catholic Priesthood and Mesmerism*, afforded us some useful information, No. XXXVII., p. 152.—*Zoist*.

† *Zoist*, Vol. VII., p. 395. It has since been reprinted in a separate pamphlet, entitled, *Mesmeric Phenomena: their reality and importance, attested by Dr. Maitland, the Edinburgh Review, and others*. Baillière, 219, Regent Street.

It may be convenient to offer an outline of the answer. Good reasons are given in the first place, which make it more than doubtful whether Dr. M.'s interpretation be correct, and whether the "witchcraft" of the Old Testament and the employment of "familiar spirits" be identical with clairvoyance and other mesmeric phenomena. The translation is perfectly novel, and rests on the etymology of one Hebrew word; and if that translation be incorrect, the argument falls to the ground.

But, says the Review, let us for argument's sake suppose the translation to be demonstrably established as correct: let it be supposed that the passages in question were understood by the ancient Hebrews as applicable to persons who were in reality mesmeric clairvoyants, or their mesmerisers: what is the inference? Simply, that the *Mosaic Law* forbade application to be made to them. And then comes the next question, whether that *Mosaic Law* be binding on us.

The reviewer shows, that unless Dr. Maitland can prove mesmerism to be *an evil in itself* (a position which he would find somewhat difficult), its prohibition to the Jew under the *Mosaic Law* would not affect us, who are Gentiles. There was a reason for that prohibition, which reason has ceased. The reason was, that every attempt to resort to the aid of demons, whether those demons were imaginary or real, was wrong; *everything connected with idolatry, however remotely, was forbidden*: and if mesmerism were mixed up with idolatrous practices, mesmerism, in that case, became so far an unlawful art.

The argument is so cogent, and so lucidly arranged, that if the reader has not yet examined the Review, he will be well rewarded by a perusal.

In the following number of *The Zoist*, the Rev. Mr. Sandby, who has in so many ways conferred service on the cause of mesmerism, pursued the subject still further; filling up the outline with those details, "upon which the first writer from the evident purpose of brevity had dwelt far less than his readers could desire." Various passages of Scripture were adduced or referred to by him, in which the prohibition of "familiar spirits" is introduced, and their reference alone to the idolatrous customs of the people around is established beyond doubt. If the first writer drove the nail home, the second clinched it: and Dr. Maitland's interpretation of his anti-clairvoyant texts, with his hypothesis and its consequences, was at an end.\*

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\* *Zoist*, Vol. VIII., p. 1. This is also reprinted together with the other review.



At the same time we must add, that though our friend entered very fully into Dr. Maitland's argument, and discussed each separate point most closely and logically, he still treated his opponent with every courtesy, "thanked him for his honourable testimony" to the facts of clairvoyance, called him "a lover of truth," and expressed a hope of seeing him one day enlisted on the side of mesmerism.

Of course, it was expected that after two such decisive and argumentative reviews of Dr. Maitland's *Illustrations and Enquiries*, Part I., some notice, if not some reply, would at least make its appearance on the part of the reverend commentator, more especially as in his preface he spoke of "publishing first a small part of what he had written." The publication of "Part the First," generally implies that "Part the Second" will follow, and at no unreasonable distance of time; and the mesmeric public were all looking out for an answer: but the oracle has not spoken, or at least not spoken on this subject. The ex-librarian has maintained a profound silence upon the charge of "misinterpretation" that has been laid against him: his translation of the Hebrew word "aub," his character as a commentator with hypothesis, arguments, and inference were all at stake; he is accused of having libelled and calumniated mesmerism, yet he neither "justifies" nor owns himself wrong; but to "dumb forgetfulness a prey," he evidently wishes, with Baillie Nicol Jarvie, that his boots had been full of scalding water, ere he had worn them in the erudite errand on which he had sallied forth.\*

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\* In No. XXVIII., Dr. Elliotson accuses Dr. Maitland of two gross misrepresentations: and Dr. Maitland has not yet shewn himself able to reply.

"In my note to the motto of Article VI., I repelled Dr. Maitland's accusation that we found philosophy on man,—that is, upon human speculations, as though philosophy could be founded on anything but observation of nature. His readers would suppose that he had seen in *The Zoist* an exhortation to found philosophy on man. His words are, p. 48,—

"But among the advocates and practitioners of mesmerism, there are many who adopt the Bible, and are not willing to see all religious belief swept away to make room for something contradistinguished as a true philosophy, and founded on man instead of God."

"The passage in *The Zoist* to which he refers for this misrepresentation, has no such words; it says, 'founded on the physiology of man,' i. e., upon the handywork of Dr. Maitland's Creator. The physiology of man can mean only the laws of human nature; and moral philosophy ought to be so founded."

"But this is not the whole of Dr. Maitland's misrepresentation. He quotes this and a similar passage simply from *The Zoist*, leading his readers to suppose that they were the words of the editors: whereas they are no such thing. They are the words of a gentleman, named Atkinson, who was never in any way connected with *The Zoist*, and bear his signature: and they do not occur in any communication sent by him to *The Zoist*, but in a paper read before the Phrenological Society, whose proceedings *The Zoist* regularly recorded, just as the *Athenæum* records the proceedings of various societies; and *The Zoist*, whether it agrees or

34 *Two more unanswered Accusations of Dr. Maitland.*

And now comes in that little point in his conduct which recalls to my mind the odd police transaction mentioned above. Though this learned expositor, standing arraigned, as he does, at the bar of scholastic opinion for a blunder in criticism, takes no heed whatever of the charge that is

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not with Mr. Atkinson, has no more to do with these statements than the *Athenæum* with the various statements which occur in the papers read before the societies whose proceedings it records.

"These two instances of misrepresentation agree very badly with his parade of his religious belief. All is anise and cummin, and neglect of the weightier matters of the law: and his conduct is calculated to injure true Christianity more than all the dogmatic and formulary religion, which signalizes the present day as strongly as it did the time of Christ, can do good."

The motto and note to which this refers are as follows:—

"If this be a real power, is it *natural* or *supernatural*? Is it *lawful* or *unlawful*, in whole or in part?" p. 598.

"If this act or power, in its different branches, can be applied to medicine or surgery, can this use of it be separated from other uses? and whether it can or cannot, is the *application a lawful one*?" p. 600.—*The British Magazine*, Nov., 1849. Review of Dr. Maitland's book by a friend of that gentleman.\*

\* "What can have been the education of men, though at Oxford or Cambridge, who can ask such a childish question, as whether moving the hands up and down before a sick person, or upon an agonized part, and looking at him, and thus restoring ease and health, is natural or supernatural—miraculous, lawful or unlawful? Are men who ask such questions superior in information and intelligence to an old village nurse or even an untutored Indian? Can they be fit to instruct the people as ministers of religion, and point out the distinction of the miraculous characters of revelation from the stupendous universal laws of nature? But Dr. Maitland and his friend the reviewer consider such doating to be adopting the Bible, and philosophy to be founded on man instead of God: as though philosophy or science were anything else than the knowledge of the natural truths of the universe, inanimate, animate, and animal. Believers should hold it *sinful* to pretend to derive their own nonsensical opinions upon physical, historical, or moral matters from the Bible, and then attempt to damage the good name of others, not so ill informed or so weak as themselves, by accusing them of not adopting the Bible. Christ taught us to learn men from their works; and a Christian ought to learn nature from observing nature. Philosophy founded on man!

"The Archbishop of Canterbury four hundred years ago would have dismissed a librarian so superstitious as to fancy mesmeric passes supernatural. He knew that—

"Miracles are ceased,  
And therefore we must needs admit the means,  
How things are perfected."

Archbishop of Canterbury, in *King Henry V.*, Act i., Sc. i.

"Had Dr. Maitland and his reviewer lived earlier, they would no doubt have considered the natural philosophy of Friar Bacon to be witchcraft and unlawful. I wonder they can stand the electric telegraph or a balloon.

"The manual classes in our towns are far above such ignorance, and begin to look with contempt upon the teachers in Israel who write and discourse ignorance and superstition. Were Lord Bacon alive, he would still repeat what he said in his *Novum Organum*:—'Religion is full of *vile* suspicions and *imbecile* contempt of all the improvements and discoveries of philosophy,' (vol. i., p. 89.)

"Happily for us, we have clergymen who understand science, and, like Bishop

brought against him, he still endeavours, like his prototype, to cast a slur upon one of the witnesses, not indeed upon the subject under consideration, but upon a matter as foreign to the real point at issue, as was the loan of the umbrella in the original transaction. And strange enough too, the imputation regards a question of "borrowing," not of borrowing indeed without return or acknowledgment, but borrowing that of which, in Dr. Maitland's opinion, use ought not to have been made. But that which has struck me so particularly, is the exhibition of the same poor spirit of petty vindictiveness that was displayed by the worthy character in the hands of the police. The latter could not, indeed, gainsay the truthfulness of the accusation; but he could at least "pay the witness off" for the impertinence of his evidence, and give him to understand that no one should appear with impunity against a man of his degree.

It will be remembered, that in Mr. Sandby's work, called *Mesmerism and its Opponents*, a standard book on the subject, with which few of your readers are unacquainted, the reverend gentleman entered into argument with Dr. McNeile upon the question of Satanic agency. The absurdity of McNeile's opinion was exposed; but then came the observation from sundry antagonists, that an opinion which was entertained by so many good and pious men ought to have great weight, and that if *they* objected to mesmerism, surely mesmerism was wrong. Upon this it was shewn that the piety of an opponent was not a test,—that religion was indeed the medicine of the soul, but that if religion were transmuted into superstition, such medicine became rather a noxious ingredient; and that if the clergy, instead of preaching against *sin*, chose to preach against *science*, such clergy were but blind guides, and the less that they were attended to the better. It was next shewn that such preaching had not been unfrequent; that inoculation had been preached at, vaccination had been preached at, astronomy and geology had been preached at, and that the modern preaching against mesmerism was nothing more than the old feeling under a new face.

In the course of his argument Mr. Sandby entered a

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Butler, acknowledge that Christianity is a republication of 'natural religion in its genuine simplicity,' and that 'moral precepts are precepts the reason of which we see' and which 'arise out of the nature of the case itself prior to external command.' A life of usefulness and virtue—of true philosophy—is the best creed. An enlightened man, as Milton says of the divine spirit, prefers

"Before all temples the upright heart and pure."

"JOHN ELLIOTSON."—*Zoist*.

little into the fate which had attended the accusation of witchcraft: for here certain of the clergy had not been content with preaching, but had proceeded to persecuting: popish, puritanic, and presbyterian divines had been all active in the onslaught; and to their account a large proportion of the crime must be placed.

And here comes in the passage, which offers to Dr. Maitland a handle for an attack. In presenting an historic statement of this persecution against witchcraft, Mr. Sandby quotes Combe's well-known work on the *Constitution of Man*. Mr. Combe, in his ninth chapter, had gone at some length into the topic, giving copious but harrowing details, many of which he had himself extracted from the *Foreign Quarterly Review*, in an article now generally ascribed to Sir W. Scott. The leading points of Combe's narrative Mr. S. compressed into a paragraph of about fifteen or twenty lines, not pretending in the slightest degree that the said paragraph was the result of his own researches, but carefully adding, at the bottom of the page, the following foot-note:—"I have abridged the above facts and figures from Combe's admirable work on the *Constitution of Man*, and rely on his accuracy for their correctness." The main position that Popes' had fulminated—that the Roman Catholic clergy had actively carried out their decrees, and that numerous victims had suffered, was a point too undeniable to be called in doubt: whether all the details were to be depended upon, was another question; and here, our author exercised his discretion and referred to authority: nay, he did more, for he adds the expression "of a hope that there must be some mistake in the calculations." As, however, it is desirable that your readers should understand what was actually written, I will give the passage entire, merely observing by the way, that Mr. Sandby was guilty of the grave impropriety of terming it "a tale of horror."

"The persecutions for witchcraft did not commence in Europe till towards the close of the fifteenth century; that is, when what are called the dark, or middle ages, were rapidly passing away. In 1484, at the time of our Richard III., Pope Innocent VIII., in his conclave of Cardinals, denounced *death* to all who should be convicted of witchcraft. The succeeding Popes, Alexander VI., and even Pope Leo X., the polished and enlightened Leo, lent their aid in this fearful persecution. About 1515, just before Luther commenced his career, 500 witches were executed in Geneva; 1,000 were executed in the diocese of Como. In Lorraine 900 were burnt. In France, the multitude of executions is called "incredible." In Germany, after the publication of the Pope's Bull, the number of

victims stated is so portentous, as to lead to the hope that there must be some mistake in the calculation. And we are told that the clergy went about preaching what were called 'Witch Sermons,' and inspiring the people with a fanatic ardour in the pursuit."\*

The above, then, is the passage upon which an adverse critic has fastened; for in June, 1852, there comes out, in the *Theological Critic*, vol. ii. part 2, an article by Dr. Maitland, "*On the conduct of the Clergy with regard to Magic and Sorcery*," in which the Popes and Catholic clergy, who are referred to in these quotations from Mr. Combe, are taken under the writer's especial protection. Dr. Maitland, whose learning no one questions, has consulted the original documents, and favours us with the fruit of his investigations. The language attributed to the Papal decrees, he thinks, has been exaggerated; and the number of those who fell victims to the persecution overstated. Whether, however, upon carefully analyzing the above paragraph, and the quotations which Dr. Maitland himself produces to disprove it, any serious discrepancy will be found to exist between the two statements on the essential point, the reader, who studies them both, will be the best judge. Your pages can only allow of a most brief exposition.

I. It is shewn that the attack against witchcraft did not commence *so late* as in the time of Innocent the VIII., but in the pontificate of his predecessor. Whether humanity gains much by this change of date may be a question, upon which we will not dwell; but when Pope Innocent the VIII., at length published his Bull, he did not actually "*denounce death*," as Mr. Combe states; he *only* gave power to his Inquisitors to "*correct, imprison, and punish*," all offenders in Sorcery. But when we remember the practical effect, too commonly, of imprisonment by an Inquisitor, it may be doubted whether the phrase, "*denounced death*," be any serious misrepresentation: wrong they are as to the *letter*; but, perhaps, the *spirit* of the Pope's Bull has been only too faithfully rendered by Combe and Sandby. II. It is next said, that "Pope Alexander VI. *lent his aid* in the persecution." A milder phrase than that of "*lending aid*" can scarcely be employed: still Dr. M. is displeased, and says, that "much ado is made about nothing," and a "mole-hill turned into a mountain." Most obligingly, however, he gives us an extract from the Bull directed to the Inquisitor of Lombardy, from which this much ado about nothing was

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\* *Mesmerism and its Opponents*, Second Edition, p. 103.

taken, and therein we actually find power is given to the said Inquisitor to punish and repress all persons of both sexes who were guilty of practising incantations and diabolical superstitions (*contra easdem utriusque sexûs personas diligenter inquiratis, easque puniatis et compescatis*). To represent the power given to an Inquisitor to "punish and repress," by the gentler term of "lending aid," Dr. Maitland, in his zeal for accuracy, calls making mountains out of mole-hills. The contrary, however, is the fact; the truth has been *understated*, and far more expressive language might, with great propriety, have been used. III. In regard to Leo X., however, (unless there were other Bulls on the subject issued by him,) it would appear that there is a mistake. Dr. Maitland shews that Leo's Bull was not designed to punish, but to enforce moderation: and so far Leo himself has been misrepresented; but the nature of his Bull proves too truly the general accuracy of the main allegation. The Bull was issued to mitigate the severity with which the Inquisitors acted in punishing those who were guilty of the abominations of Sorcery. That severity must have been, indeed, excessive, which required the moderating influences of a Papal Bull. IV. The statement about Geneva seems doubtful: the story is not actually disproved; but no great weight can be attached to it. V. It is next said, "One thousand were executed in the diocese of Como:" this is all; and Dr. M. takes an odd way of contradicting this statement by proving from the original writer, that "*a hundred a-year* were burned by the inquisitors in that diocese for some time." A hundred victims a-year for some time would soon mount up to a thousand: and this is all that Mr. Sandby asserts. And is this the "tale of horror," at which Dr. Maitland sneers without intermission as undue and exaggerated language on the part of our author? The fact is, that he is very angry because the latter has exercised his judgment, and did not copy the mistakes of those who went before him: he simply says that one thousand victims were executed in Como, by the Romish Inquisitors; and Dr. Maitland, again most obligingly furnishes him with a proof of the accuracy of his statement. Where is the egregious misrepresentation here? VI. To the charge of nine hundred being burnt in Lorraine, Dr. M. brings forward nothing that can be regarded as a refutation, unless it be that the number amounted rather to eight hundred. VII. In respect to France, all that is said is that the "multitude of executions is called incredible;" and, in reply to this cautious statement, Dr. Maitland simply offers a tedious dissertation on the inaccu-

racy of sundry French writers; but he has not ventured to assert that the number of victims in that country was not fearfully great. VIII. In regard to Germany, a hope is expressed that there is a mistake in the calculations of those who have stated the numbers. Is this hope one of those "ignorant and scandalous falsehoods by which the clergy have been calumniated," and in the refutation of which, Dr. Maitland, as a great *censor morum*, has taken Mr. Sandby to task? The persecution in Germany was dreadful; and after large deductions that may be made on the score of this charitable hope, and of Dr. Maitland's unsatisfactory winnowings, enough remains to establish a "tale of horror," at which, though malice may love to make it the subject of a sneer, humanity cannot reflect without a pang.\*

The above, then, are all the points on which Dr. Maitland has touched in his answer; and, if these points be dissected carefully, the abatement to be made on the previous allegation will not be large. If our author, indeed, had presented the statement on his own authority, from a professed examination of the original documents, he might have been convicted of inaccuracy in detail, though his general conclusion could not be greatly controverted; but when confessedly he appeals to the testimony of another; and when so far from amplifying that testimony's language, he has, as his very accuser admits, subdued and softened it down, he certainly ought to have been safe from the offensive tone in which he has been here spoken of. But *haeret lateri lethalis arundo*: a vent must be found for choked-up bile; and Mr. Sandby's character is to be damaged at any cost; and, therefore an unwarrantable calumny is introduced into the *Theological Critic*, which, of course, like all other calumnies will not fall void to the ground. Mr. Sandby is accused of "maligning the Church of which he is a Minister." Strong language this against a brother clergyman, and a somewhat railing accusation!

"I have no right," says Dr. M., "to be offended with *The Zoist* for speaking of clerical dolts. If one should, on any ground, feel a momentary pain in reading the hard things which some philosophers love to say of the Church, one is pretty sure to be comforted by finding, within a page or two, something to certify that they knew no better. . . . When, however, anything of the sort comes from a clergyman the case is different. He may be expected to know something of the history of his own order, and of the Church of

\* It will be seen that the above reply to Dr. Maitland's observations is founded upon the *data* which he himself furnished for his attack. Whether a much more conclusive reply might not be obtained from a larger inspection of other historical works, is a question.



*which he is a Minister*, and to be free from any temptation to malign either. And when he offers to the public "a tale of horror," made up of surprising allegations, &c., &c., he cannot be surprised if some of his brethren enquire into his authorities."\*

Who would not understand, from the perusal of the above extract, that in his narrative of the persecutions of witchcraft, and of the conduct of the clergy with regard to sorcery, Mr. Sandby, in compiling his "tale of horror," had marked for his especial vituperations his own brethren of the Established Church? Who would not infer "that these surprising allegations" were all laid on the shoulders of that body of *which he is a Minister*? This is what Dr. Maitland's language expresses, and what the writer wished to be understood. A slander more utterly devoid of truth never fell from any pen. In his description of those cruel persecutions, which the charge of witchcraft generated, Mr. Sandby does not present one single instance which can apply to the clergy of his own persuasion. His tale of horror and his surprising allegations relate alone to the clergy of the Church of Rome, to the clergy of the Presbyterian and Independent Churches, at the period of the Commonwealth, and to the clergy of the Presbyterian Kirk of Scotland; of none of which churches is he a Minister. And for a brief reference to this notorious state of things, which is substantially matter of history, and the truth of which, in certain points, *Dr. Maitland has actually assisted to confirm*, Mr. Sandby is accused by him of "maligning" the Church to which he belongs. And yet, strange to say, the very paragraph which Dr. M. has selected in proof of his accusation, and the very instances which are recited in it, relate not to the Church of England, as one might expect, but to the Church of Rome exclusively. Pope Innocent VIII., Pope Alexander VI. (that monster of iniquity, as most historians designate him), and the Inquisitors of Lombardy, are the ill-used men, before whom Dr. Maitland places his ægis to shield them from the darts of the Protestant Vicar. And this is called "exposing the ignorant and scandalous falsehoods by which the clergy have been calumniated!" Truly, it is not Mr. Sandby who has calumniated his own brethren; but Dr. Maitland, who has grossly calumniated Mr. Sandby. And if the former in his extracts from these ancient writers, with which he would claim a monopoly of acquaintance, has not been more conscientiously accurate than he has been in his insinuations of Mr. Sandby's "malignings," his emendations of history will not be of much

\* *Theological Critic*, Vol. ii., p. 164.



value. He talks, indeed, with much virtuous horror of the offence of "slyly tampering with historical truth;" but to tamper slyly with character is something quite as bad, especially when the tamperer perverts the language of a brother-clergyman in the pages of a Theological Review, not nine in ten of whose readers will know anything whatsoever of the refutation.

Not that we mean that the researches which have been made into these ancient records, or the corrections which have arisen in consequence, are of slight price, and amount to nothing. On the contrary, it must be admitted that the ex-librarian has occasionally done service in this respect. All truth, and all approach to truth, is valuable; and he who helps us onward in the right path, deserves our thanks. It is not, therefore, Dr. Maitland's emendation of historical error to which we object, it is the uncalled-for spiteful spirit in which it is conveyed—it is the unjust insinuation with which it is accompanied, which is the subject of censure. To tell the truth is one thing: but to snarl, while we are telling it, proves not so much a love of that which is communicated, as malevolence against those to whom it is directed. Dr. Maitland assumes that he shall be accused of loving persecution in a milder degree, because he may in some instances have struck off a few hundreds from the number of the witchcraft-victims. "There are probably those who will think it quite enough to say, 'Well, but was it not bad enough to burn hundreds?' and to represent me as rather liking and commending the thing in its mitigated form." (p. 178.) Timid, worthy gentleman, he need not be under any such an apprehension! His philosophic indifference must be palpable to all who read him. Likings or dislikings *in that matter* he has none, and is probably as humane as most of his craft. His feelings are of a very different order. To pounce on an error in a transcript from an annalist—to detect a flaw in an indictment—to erase a cypher from an opponent's calculation,—this it is which sharpens the edge of his spirit, and emboldens him to mingle so much gall with his ink. His antagonist may be substantially correct in his main position and in his general principles,—but if he have fortunately committed one or two unintentional blunders in his quotations, Dr. Maitland is the man to ferret them out. And if by a lucky coincidence there should be an old grudge lurking in his bosom against the inaccurate offender, the correction will lose nothing of its pungency in the sauce with which it is served up.

But how is it that Dr. Maitland, in his zeal for truth, has

stopped short after his exculpation of the clergy of the Church of Rome, and not proceeded to defend the Presbyterian and Independent preachers in the time of Cromwell, and the General Assembly of the Kirk of Scotland, from the censures of Mr. Sandby, all of whom the latter in his impartiality has included in the charge?

"In England," says the author, "the executions were frightfully numerous, especially at the period when the Presbyterian and Independent clergy were in the ascendant. During the puritanic supremacy of the famous Long Parliament, 3000 victims suffered. . . . In Scotland, the General Assembly passed an act for all ministers to take note of witches and charms. The clergy exhibited the most rancorous zeal: and there was a system of *espionage*, of informations and visitations, which carried dismay and unhappiness to every household hearth," &c.\*

And several extracts are then given from the Miscellanies of the Spalding Club, referring to trials before the Kirk Sessions for the offence. Why then has not Dr. M. examined the *Presbytery Book of Strathbogie* and the *Trials for Witchcraft*, and shewn that the citations are wrong? Such silence has a language. It proves that the "surprising allegations" of our author, and his "tale of horror" against the clergy, are true in the main, and not to be gainsayed. The diction of one Pope's Bull may have been too strongly described by him: he may have "maligned" another Pope by *only* saying that he "lent his aid" in the persecution, when he ought to have stated that power was given by him to the Inquisitor "*to punish and repress persons of both sexes who practised incantations*;" and he may have written that a thousand were burnt in the Diocese of Como, when he ought to have quoted the words of Bartholomæus de Spina, and said that they "went on burning a hundred per annum for several years together;" of all such "rhodomontades and sly tamperings with historical truth," our author is proved clearly guilty, and ought, as Dr. Maitland says, to feel "ashamed of:" but his general position remains undamaged, and one half of his statements is not even examined or referred to. This sort of criticism I call a "sly tampering" with evidence, and a suppression of truth, "in which some writers indulge when they want to use rhodomontades," and to imply more than they "dare express in the rank integrity of their falsehood."† But why, it must be again asked, is it

\* *Mesmerism and its Opponents*, p. 104.

† All the above phrases within inverted commas are quotations from some of

that a Pope must be protected, and a Puritan left unscreened ; that the Inquisition of Lombardy is to be sheltered from attack, and the Kirk Sessions of Scotland left to its fate ? This seems but a one-sided justice. The author of *Mesmerism and its Opponents* may "calumniate with his scandalous falsehoods"\* the reverend followers of John Knox, and say what he likes respecting their spiritual tyranny, and not a line is penned in their behalf: but let Alexander Borgia, who, by certain historians, is accused of every crime of which human nature is capable, be simply taxed with "lending his aid" in a persecution, and our calumnious author is charged with converting mole-hills into mountains by that priestly specimen of all that is orthodox, the "sometime librarian to the late Archbishop of Canterbury !"

I suspect that we have here stumbled upon another cause of offence in Mr. Sandby. That gentleman shews too plainly that he is no friend to any system of priestcraft, which exalts the sacerdotal order beyond their legitimate position. While he neither finds all that is perfect in those "dark ages" in which others love to grope, so neither does he belong to that sect in his own church which in so many of its tastes and doctrines is but thinly separated from that other church of which the aforesaid calumniated Alexander Borgia was such an eminent ornament. *Hinc illæ lacrymæ.* Nay, he is something worse than this. He has dared to say, with an honesty which ought to command our respect, that when the clergy either preach sermons or write pamphlets against physical truth, they wander from their province, and go beyond their commission. He has ventured to express his regret that the "clergy of all denominations" should more or less have joined in this sad crusade of preaching against knowledge, and he has brought forward instances in his own church to prove his position. This position Dr. Maitland is surely the very last person to deny, or to call a "calumnious and scandalous falsehood," when he himself so recently published a pamphlet, in which he attempted to shew that we must not consult the services of an introvionist in favour of a sick relative, because clairvoyance was interdicted to the Jews in the book of Deuteronomy !

However, to go back to the question of persecution for witchcraft, there has been a curious little publication recently

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Dr. Maitland's insinuations against Mr. Sandby, who has simply copied and understated Mr. Combe's narrative. The decency of such language and its untruthfulness at the same time are points on which comment is needless.

\* Maitland's language again, p. 163.

put forth by the Camden Society, which throws additional light on the subject. It is called, *Proceedings against Dame Alice Kyteler*. This unhappy woman, with her household and relatives, was prosecuted about the year 1324 by the then Bishop of Ossory, Richard Ledrede, on the charge of sorcery. The tract is considered to be a cotemporary narrative, and was probably written by a monk, and gives, as the editor adds, "a remarkable picture of the overbearing conduct of a proud prelate of the *ancien regime*." When application was made to the Bishop for a slight relaxation of punishment, he peremptorily refused: "every grace in this matter," he says, "is dangerous, and I will concede nothing in any degree." Dr. Maitland would probably laugh at my morbid indulgence of sentiment, if I were to term this Bishop's persecution a "tale of horror;" yet the effects were fearful. "Some," says the tract, "were publicly burned; others were publicly marked with the cross; others publicly flogged through the city; others exiled beyond the diocese; others excommunicated; others fled through fear, and were not heard of." A goodly number of unhappy victims! But the special point to notice in the narrative is the fact, that the Bishop, and the Bishop alone, was the cause of all the misery. This the monkish historian singles out as a peculiar subject for episcopal glorification. "There was not throughout all Ireland one single person to be found, who had the wish or the courage to oppose himself to these men, but the Bishop alone (*sola persona Episcopi excepta*): and this," adds the monk, "was by the special grace of God." In short, in his melancholy visitation of the city of Kilkenny, the Bishop of Ossory "lent his aid" to the cruel persecution, much after the same fashion that Popes Innocent and Alexander afforded their assistance upon similar occasions.

Though it is but too evident that Dr. Maitland has permitted his personal feelings to guide his pen in that criticism which we have been just considering, yet it is equally certain that few men are better qualified to furnish a correct examination of mediæval literature, if he would address himself to the task without spleen or partiality. I am not unacquainted with some of his writings, and can attest their usefulness in some points, and their fidelity in others. Let him, then, proceed onwards in his own walk. Let him throw still farther light on what he would seem to think are wrongfully termed, our "dark ages:" let him facilitate the interpretation of many obscure passages in ecclesiastical biography; nay, if his benevolence must take a retrospective action, let him find humility in every pope, humanity in every inquisitor,

and the odour of sanctity in every monk : but let him not go out of his way to invent a depreciating charge against a brother clergyman, and disseminate imputations which are more easily spread than contradicted. If our archæologist had paid to the paragraph which offended him but a quarter of the attention, which he devotes to the elucidation of some moth-eaten tome, he would have perceived that the writer had not produced one instance of persecution for witchcraft in reference to the church of which he is a minister, but solely in reference to churches from whose discipline he dissents, and against whose doctrine he probably *protests much more strongly* than does Dr. Maitland. But there is a fatality attendant upon the opponents of mesmerism. Whether the writers be medical or clerical, whether they pen a pamphlet, or indite an octavo, whether they preach a sermon, or poison the *minds*\* of their patients, there is in them all the very same perversion of facts and the same misrepresentation of evidence,—the very same suppression of truth and the same omission of essential points,—the same nasty, dirty, trumperry feeling, which in a man of education we call paltriness and meanness, but in a man who is uneducated, we call something else.

I am, Sir, yours, &c.,  
ANTI-GLORIOSO.

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#### IV. *Cure of Epilepsy of ten years' standing, with remarkable phenomena, in a Lady, with Mesmerism.* By WILLIAM FORBES LAURIE, M.D., Edin., Hydropathic Establishment, Dunstable, Bedfordshire.

"In our times the phenomena of animal magnetism have lately received an attestation which, in my judgment, establishes the facts beyond question, while certainly as far as mere strangeness is concerned, and departure from the known laws of nature, they are, perhaps, more extraordinary than some things which we might call miracles. I am inclined to think that there exists a lurking fear of these phenomena, as if they might shake our faith in true miracles : and therefore men are inclined to disbelieve them, in spite of testimony ; a habit far more unreasonable and far more dangerous to our Christian faith than any belief in the facts of magnetism. For these facts are mere wonders in our present state of knowledge : at a future period, perhaps, they may become the principles of a new science, but they neither are, nor will be, miracles."—*Sermons* by the Rev. Thos. Arnold, D.D., late Head Master of Rugby School, and Regius Professor of Modern History in the University of Oxford : vol. iii., p. 48.

It is now about six years since Mrs. L.— became subject to epileptic fits, which were originally brought on partly by

\* It might be too often added, and their *bodies* too, rather than make use of the healing virtues of nature and mesmerism.

mental anxiety, and partly by sudden fright. The circumstances are as follows.

Mr. and Mrs. L— had an only child, an infant of four months old, who was seized with inflammation of the lungs. Two or three days of painful suspense passed away, and at length the medical man in attendance assured them that there was no hope of the child's recovery. All that night the little sufferer was watched by his parents, expecting every moment would be his last. The crisis however passed; in the morning he was better, and, to the inexpressible joy of his father and mother, he was in a day or two declared to be out of danger. This was towards the end of the week, and on Sunday so great was the change that his parents could hardly believe he had been so near the grave. On this day, one or two relatives dined with Mr. and Mrs. L—. The conversation naturally turned on the recovery of the child, who had been left up stairs with the servant. However, on their going a short time after to see it, it was suddenly seized with a convulsive cough and died in the nurse's arms.

The mother on witnessing this unexpected change fell senseless on the floor. This her husband considers to have laid the foundation for that extreme nervous susceptibility which followed; and it appears necessary to describe all the antecedents particularly, because it would seem to shew how the mental suffering was aggravated by occurring when Mrs. L— was in the fulness of hope and joy, all but realizing the child's recovery.

The event thus related occurred in January, and from that time Mrs. L— was subject to slight fainting fits, though it was observed that they never yielded to the ordinary restoratives, and that the colour did not leave the lips.\*

In August she sustained the fright alluded to. It was on a sultry and oppressive day in the afternoon, that she read one of the tales in the *Diary of a Physician*, in which a philosopher is described as sitting in his study, when a ghostly visitor dressed as a gentleman in black clothes enters the room, closes his writing desk, arranges his papers, cleans the inkstand, &c., and thus silently intimates that the philosopher's work in this world is done.

The impression produced on Mrs. L—'s mind by reading this tale in her feeble state of health at that time was deep and melancholy. After taking tea, however, she seemed

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\* These were no doubt comatose attacks—which are partial epileptic or hysterical seizures: and the difference between such and fainting is carefully pointed out in No. IX., p. 42.—*Zoist*.

better, and went to a service at the Scotch church in the neighbourhood. Returning alone in the dusk of the evening, she was insulted and terrified by some young men smoking, who had just come out of a public house as she passed, and who rudely addressed her. One of them caught hold of her bonnet and puffed some cigar smoke into her face. She hurried home, however, but in a very excited state, and in about half an hour was seized with a most distressing and awful fit, which had every appearance of being decidedly epileptic.

She struggled violently, foamed at the mouth, and the eyes rolled frightfully. The wildest expression of terror was depicted on the countenance. Her medical attendant considered it a case of hysteria, and treated it accordingly. After the violence of the fit had subsided, she was carried to bed in an almost totally unconscious and helpless state. The next day, slight hysterical fits followed each other in quick succession, and for several days her mind was painfully bewildered. One of the delusions was the greatest horror of anything *black*. She could not endure her husband's approach, or even that he should sit in her bed room, with a black coat on, and shuddered violently when he attempted to do so. On this account it was found necessary to cover over the fire place, and every dark object in the room. This at the time her husband could not account for as he was not then aware of her having read the tale previously mentioned: but some remarks which she made during her wanderings shewed him that she had done so, and that it was connected with the aversion to anything *black*.

She then discovered, and also seemed to explain, the depression of spirits which Mr. L—— remarked without being aware of the cause, on the afternoon of her visiting the Scotch church.

After about a week the excitement subsided, and the full exercise of reason returned; but with it came exhaustion to such a degree, that for one day her life was almost despaired of; the crisis however was safely passed, and she slowly recovered.

To remove the nervous susceptibility which still remained, change of air was resorted to and with visible improvement, which however was but of short duration: for in a few weeks the fits returned worse than ever; insomuch that the mind began to be visibly and painfully affected, leading her husband to apprehend the most serious result.

It ought to be remarked here, that the fits about this time assumed a more *active* character, sometimes occurring in the night, when she would rise from her bed and proceed in



the most determined manner to the greatest extravagance. Sometimes in the day while the fit lasted she would talk and act as one under mental derangement, and even require the employment of force to prevent mischief.

In these circumstances a total change of residence and occupation was resorted to, and with considerable advantage: so that, although subject to a recurrence of fits occasionally, and sometimes frequently, from over fatigue, a close atmosphere, or any sudden emotion, yet for about two years there was nothing to excite serious apprehension.

In about a year after, however, the symptoms returned in an aggravated form, accompanied by a general lassitude and extreme depression of spirits.

It was nearly six years after the fits of an epileptic character had manifested themselves in Mrs. L——'s case, that her husband, hearing of several cures which I had effected of epilepsy by mesmerism, requested me to try what I could do by this means in benefitting his wife.

I commenced the case in March, 1852. Mrs. L—— then by my directions slept for three nights with the copper and zinc disk wetted and bound in the hand; after which the first experiment was made by this lady's sitting for about half an hour with the eyes steadily fixed on the disc held in one hand. I made transverse passes firmly on the forehead about every five minutes.\* In about half an hour a fit came on just such as Mrs. L—— had been long subject to. This fit was accompanied by violent flatulence, so as to threaten suffocation, which was however removed at once by a few passes made over the chest and stomach; and from that time it never recurred so as to be worth notice.

After the fit, to the astonishment of this lady's husband, Mrs. L—— was better than she had been for some weeks, had a good night, and the next day was unusually cheerful, describing herself as feeling a sensation of lightness and buoyancy, as though something had been removed from her, especially about the eyes. This was to herself and her husband more surprising, as, whenever a fit had come on in the ordinary way, it was invariably followed by langour, stupor, and sometimes by utter prostration.

The experiment was then repeated once or twice without any fit being brought on, and on these occasions no advantage seemed to be gained.

During further applications of mesmerism at intervals of

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\* It was these, and not the metallic disk or staring, that induced the mesmeric state. See No. XXXVII., p. 48.—*Zoist*.



a few days, the fits reappeared, though it sometimes occupied as much as two hours to produce them.

The time, however, thus consumed was gradually shortened, and ultimately the effect was produced in less than three minutes. The three or four fits thus excited differed so slightly from the first as to render any particular notice of them needless: but it should be remarked that after every one Mrs. L—— seemed better, and her general health and cheerfulness rapidly improved. The first time that a change was noticed in the character of the fits, was in one which I brought on in about twenty minutes, and which struck her husband as strongly resembling those that she used to have at a much earlier period than when I commenced mesmerism in her case.

On this occasion she sat in an easy chair in a kind of swoon; then, suddenly starting up, she said in a very excited manner, "*Give me the book; give me the book; I will read it.*" After which she swooned again; and upon waking suffered from head-ache and excessive languor, which however were quickly removed by a few mesmeric passes.

As this lady and her husband walked home from my house after the *séance*, she remarked, "*I have a strong notion of having seen F—— to night, (this was a relative who had been dead about three months,) as if in a sort of vision.*" She then proceeded to describe the place and circumstances, mentioning the very hour; and she added, "I asked him to read to me from the Bible, which he refused, and I then did it myself." Her husband then immediately remembered the scene and circumstances alluded to, which she described with a perfect minuteness as having *somehow* actually just then passed before her. The whole occurred about five years ago, one day when she had a fit precisely similar to this; and the words, "*Give me the book,*" were thus explained. Mr. L—— said nothing to her, however, as to the resemblance he discovered between this fit and that at an earlier period: she herself had no perception of it.

Every experiment now produced a fit in a few minutes: all commencing with a swoon, but having also some active development: each exhibiting some peculiarity, and nothing being repeated in one that had occurred in those which preceded it. The whole character of the fits had an exact resemblance to those which have been described in the account given of the first relapse after partial recovery. *The patient was evidently by an artificial process going over again what she had experienced in a six years' illness, only in an inverted order.* As one who retraces a road familiar to him

recognizes objects on either side, so, in this process, the associations of her illness, names, places, persons, events were described, talked with, and acted over again in the most perfect and vivid manner without the slightest confusion or inaccuracy. The following examples will give the reader an idea of the character of these interesting phenomena.

On one occasion, the swoon being brought on in a few minutes, she rose from the sofa, and, taking her husband's arm, said, "*My dear, let us go to B—*. Do you know what we will do then? We will buy a piano; and I shall get well. Papa shall look at it first."

To try the effect, a note was touched on the piano, when she said, "Ah, H—, you cannot play." "I shall play it to the song of Mrs. Hemans's '*Better Land*.'" A short coma followed, then came a troubled expression of countenance, and she said sharply and in a very different tone from that of her former remarks, "*I shall not have those things on; tell Dr. P— I never did, and I never will.*" Her husband could not understand this allusion; but I thought leeches were referred to; and so it proved, for in a minute or two she seemed resigned, and said, "Mother, I would not let any one but *you* put them on." Then a feeling of delicacy was expressed in her face, and she covered it with her hands, and wept a little. "Mind you keep G— down stairs," she exclaimed. In a few minutes she composed herself to sleep, as if soothed by the attention of friends, saying, "*Well, that is kind of you.*"

All this was a complete representation of what had really occurred. Her husband well remembers the morning on which she proposed the visit to their relatives at B—, the purchase of the piano, and the leeches which had been recommended by Dr. P—, their medical attendant at the time; while, by her relatives who attended her, every sentence she uttered is distinctly remembered as having been spoken at the time.

After this experiment she said to Mr. L—, "I have been thinking to-day of Ann,"—a person who happened to be visiting B— at the time the leeches were applied, whom she never saw except then, and whose name her husband had never before heard her mention: but she remembered nothing of what had passed in the coma. At another time, shortly after this, there was an exact representation of the first serious fit she ever had, which occurred, as has been described, on the night of her visit to the Scotch church. She became unconscious, as usual, under the influence of mesmerism, and in a few minutes she started up with the

most awful expression of terror upon her face. Her eyes were open and fixed as if staring at some frightful object, towards which, as if following round the room, she gradually turned her head. She started back, shrieked as if with fright, and clutched her hair wildly, saying, "There!—there! don't you see it?" She became insensible again, and in a few minutes started up and said with a quick motion of the hand and a jerk of the head, as if pushing some one from her, "*Go about your business,*" while at the same time I observed an expression on the face of mingled indignation, contempt, and fear. The last greatly predominated: the lips being curled in scorn, but having the appearance of being assumed to conceal fear. Then followed a strong epileptic fit. Afterwards she became calm, and lay upon the sofa with her eyes open and fixed upon her husband, who was present, as if imploring help, yet unable to speak and appearing to derive no satisfaction from his approaching closely to her. The whole of the phenomena thus described lasted about two hours and a half. An hour or two afterwards she said to her husband, "I cannot tell how it is, but I keep thinking of that Scotch church at G——. I seem as if I had just seen it. There are the pews, and the people, and the minister with the long sermon. What can make it haunt me so to-day?" In the evening she was observed to have an unusual depression of spirits, and she remarked, "I feel as if I had been frightened to-day. I have an impression of having seen some very frightful object, but I cannot tell what. I seem to remember having been in some great trouble and seeing you, but not being able to get near you." No allusion was made to the street insult, which, however, clearly passed before her mind, as expressed by the motion of the hand, connected with the words, "*Go about your business.*"

The object of terror which her eyes seemed to be following round the room, her husband imagines to be connected with the tale in the *Diary of a Physician* before alluded to.

Mr. L—— now felt confident in his convictions that the whole progress of the fits from the first would be retraced, but he carefully concealed from his wife these impressions and everything that had transpired during the whole process. He expected that the next experiment would present the scene of his child's death. Instead of this however nothing occurred but a gentle coma of a few minutes, unconnected with any mental phenomena; and he then remembered that between the child's death and the first fit, Mrs. L—— was subject to slight attacks of coma. On the next occasion,

however, a complete and painful revival of this sad event did occur. From the usual coma she started up and cried, "Oh my baby; *he's gone*," with the most violent expressions of grief. Then clinging to her husband she said, "*What does Dr. P— say?*" While all the time she wept and sobbed and wrung her hands most piteously. A few moments of unconsciousness followed, and then while lying upon the sofa she moaned as if in pain, appeared to breathe with difficulty, and rubbed her hands across her breasts. Her husband asked her what troubled her, and she said, "The milk; the plasters have not come yet." She then awoke, and the usual manipulations removed the feeling of heaviness and languor. On going into another room, she saw her little girl at play, and the sight seemed to bring before her the whole affair of the little boy's death. The sensation of fullness and pain in the breasts remained the whole day. It may be remarked that everything which has been stated forms a complete picture of the facts connected with the child's death, including the allusion to the plasters.

From this time all mental association with the past vanished, and at about the third experiment afterwards no effect from mesmerism was produced beyond slight drowsiness.

At this time a curious circumstance occurred. Her husband, desirous of trying his own hand at mesmerism, made his first experiment upon a young lady in the presence of his wife, and produced some of the amusing phenomena commonly seen at public lectures. Then in a sort of half jest he proceeded to try the same upon his wife, producing however a very different result from what he had anticipated. She fell into a fit, the effects of which he could by no means remove. On partially recovering she said, "I feel as if there were two hammers in my head fighting against each other." She was scarcely able to stand, so that she was with difficulty got to bed, and in the morning her husband was obliged to send for me, when I speedily succeeded in removing the ill effects she had sustained from her husband's mesmeric influence. After this the results of the various experiments became perplexing; a series of *cataleptic fits* followed, some severe, others very slight. About this time two or three fits came on in the ordinary way—the only ones she had while under electro-biology. Gradually however the fits ceased altogether. The electro-biology only producing drowsiness, it was then discontinued.

This was about six months since, and from that time there has been no *return of the fits*, nor any apparent tendency to them: and the *general health and cheerfulness have*

been such as Mrs. L—— had not enjoyed for years. She is perfectly well.

The whole time from the commencement of these experiments to their close was about four months, subject however to some interruptions.

I have already described the interesting mental phenomena which presented themselves during the treatment of this case, but there are still some circumstances relative to the *modus operandi* in inducing these states that deserve notice.

1. The usual method was to remove the disk from the hand as soon as the fit came on; but on two occasions it was allowed to remain, when there was a partial return of the fit after an hour or two, that is to say, convulsive action without loss of consciousness.

2. It was observed repeatedly that for removing the headache and stupor, which followed each experiment, passes made with the hand from the top of the head down the spine were much more effective than those made down the front of the person.

3. In addition to the disk being held in the hand of the patient, the hand of the operator was placed upon the forehead of the patient occasionally, and a tingling sensation from the fingers was experienced.

I have related the facts in this case exactly as they occurred, and hope, by keeping a record of several cases of epilepsy which I am treating by similar means, to be able to throw more light upon this exceedingly interesting subject.

W. FORBES LAURIE.

March 3, 1853.

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V. *Cures and painless Teeth Extraction.* By MR. PARKER,  
Surgeon, Exeter.

"Shall I be pardoned if I say that in the experiments of an incipient and maltreated science," &c. "If these experiments be not all delusion, (and how can we reasonably infer that experiments so multiplied, so various, and in many cases, when not in the hands of itinerant jugglers, so fairly performed,) I say how can we regard all these as mere trickery?" p. 325.

"It may indeed be doubted whether any created intellect operates, except in connexion with some form of matter. Yet there are certain facts in the history of individuals in an abnormal state, which shew that one mind acts upon another, independent of the senses or any other material means discoverable by the senses. Take the details of sleep-waking, or somnambulism: and do not they present us with numerous cases in which impressions are made by one mind upon another, even separated beyond the sphere of the senses? Take the facts respecting

double consciousness, and those where the power was possessed of reading the thoughts of others, or the facts relating to prevision : and surely they cannot be explained but by the supposition of a direct influence of one mind upon another," p. 350.—*The Religion of Geology, and its connected sciences.* By Edward Hitchcock, D.D., LL.D., President of Amherst College, and Professor of Natural Theology and Geology. Glasgow : 1851.

*Curious return for benefit derived from Mesmerism.*

A LADY had suffered from rheumatic gout for fourteen years. She was unable to dress or undress herself, unable to walk, or to raise either hand to her head, to separate her fingers, or to hold anything in either hand. Every kind of medical treatment had been tried in vain ; change of air, and change of residence, but all without effect. She seldom slept at night without a very large dose of Battley's opiate ; and, as her sufferings had baffled all previous treatment, I advised her husband to have recourse to mesmerism, which he treated with ridicule. I then referred him and his daughter to many of my patients, whom this wonderful agent had cured. At last the husband consented to have it tried, and one of my mesmerisers attended, and made slow passes in my presence over one of the patient's arms, from the shoulder downwards, and in half an hour she was enabled to open her hand and raise it to her forehead—a feat she had not performed for seven years. The following day the other arm was mesmerised with similar results ; then her legs were mesmerised, which enabled her to walk down stairs with the assistance of a servant. She slept comfortably at night without her opiate, and the fifth night after being mesmerised she slept so soundly that she did not disturb her husband for the whole night—an event which had been unprecedented for years.

Now I have to record one of the most extraordinary scenes I have ever witnessed. On the seventh day of her being mesmerised, I called in the morning to see my patient, when her husband met me in a perfect fury at the prospect of his wife's being cured by mesmerism, as all the world, including his *visiting* friends, would laugh at him, and consequently drop his acquaintance : therefore he would not allow his wife to be mesmerised any more, and she relapsed into the miserable condition in which she had passed so many years. Is cruelty like this exceeded by any description in *Uncle Tom's Cabin* ?

*Loss of Voice.*

Mrs. Bannister had lost her voice for two years when she applied to me. At our first interview the slightest whisper only could be heard. She was mesmerised daily for six weeks, when her voice was quite restored, and it has not left her since.

*Rheumatism.*

William Fay had suffered from an attack of rheumatic fever, which confined him to his bed for six weeks. It left his legs so stiff that he could not walk across a room without two sticks; his arms also were so stiff that he could not raise his hands to his head. He was obliged to quit a gentleman's service in this state, and came to consult me about mesmerism. After a few days' trial of it, he was enabled to raise his hands to his head, and to walk without sticks; he slept better at night, and at the end of a fortnight was restored, and returned to his place.

*Epilepsy.*

William Roach, a cabinet-maker, was attacked with convulsive unconsciousness, attended with considerable determination of blood to the head. When partial consciousness returned, I proposed bleeding him, to which he objected. The next day the fit returned with increased violence, and on recovering from this attack his intellect was very much clouded. I then bled him, and gave him some active medicine. Still the fits returned with greater violence, and I then had him mesmerised daily. I am happy to add that he had no fit after the first mesmerisation, but I continued the treatment for a fortnight, when he returned to his work convalescent.

*Epilepsy and Extraction of a Tooth.*

— Bidgood whilst in service had an epileptic fit, in which she was discovered prostrate on the ground. On enquiry, I found she had injured her thumb some time before. She complained of pain and involuntary movement of the arm. The fits returned daily, and she became stupid and listless from their frequency. As other remedies produced no relief, I had her mesmerised daily for a fortnight, and she has had no fit since.

Some time after this she suffered much pain from a decayed tooth, which I extracted during mesmeric sleep without the least consciousness of pain.

*Threatened Delirium.*

— Roper had been bathing in the river whilst he was very much heated. This brought on a severe attack of determination of blood to the head, for which I bled him, and gave some active medicines. These produced temporary relief, but two nights after I found him in the same state, for which I repeated the former treatment. Temporary relief



was again produced, but was soon followed by symptoms threatening delirium. He was then mesmerised with immediate relief. Mesmerism was continued for a few days, when he became quite well, and resumed his work.

*Great benefit from Mesmerism in a case of Fracture of the upper Arm.*

An elderly lady was found insensible on the floor of her bed-room. On my arrival I found her perfectly unconscious, with stertorous breathing, and the movement of the mouth described by French authors as "*pipe du tabac*." A copious bleeding restored her senses; and as I feared that such an attack would be attended with an effusion of blood on the brain, and consequently paralysis, I did not disturb the limb. On the following day she was unable to raise her hand to her head, although she had a perfect use of the fore arm, hand, and fingers. On examining the humerus, there was considerable extravasation of blood from the lower third of the arm, extending to the elbow. As it was evident that the bone was broken, the ends were put in apposition, and proper splints and bandages applied. The injured part of the arm became so painful as to disturb the patient's rest. I then had the limb mesmerised, and the first trial removed the pain. Mesmerising was repeated daily for ten days, and there was no further return of pain, although the injured part retained the green tint of extravasation for six weeks from the date of the accident.

*Hæmorrhage from the Lungs, severe Head-ache, and Extraction of a Molar Tooth.*

E. Haydon (like — Roper) had imprudently bathed in the river when he was very warm from running. This produced severe pain in the side, with cough and bloody phlegm, and severe head-ache. The family medical man attended him for several days, and gave him some very active medicines, which produced no relief. As he had been mesmerised by me at my *séances* two years before, he requested his father to fetch me. When I arrived, I found him very feverish, with cough, intense pain in the side, blood-spitting, and head-ache. As two years had elapsed since he had been mesmerised, I questioned my being able to put him into the mesmeric sleep under such intense suffering: but in less than *two minutes* I succeeded in producing deep mesmeric sleep. He then gave me directions how to mesmerise him in order to relieve him, which instructions I strictly followed, as prudent mesmerisers are always safe in doing so. I mes-

merised him once daily, for three days, when all his sufferings were removed, and he was able to resume his occupation.

The 30th November he came to my house to have a large molar tooth extracted, as it was much decayed and had pained him for several weeks. I put him to sleep in less than a minute, and he told me when to proceed. I extracted the tooth without the least consciousness of pain. Just before he came to my house, he had fallen down stairs, and bruised his back, for which he desired me to make a few passes down his back, and they soon relieved him. When I awoke him, he found the tooth out, and the pain in his back gone, without knowing the source of either removal.

#### *Painless Extraction of two Teeth.*

Mary Ann Long had two of her second set of teeth growing from the roof of her mouth. She was mesmerised in the presence of more than fifty persons, and the teeth extracted without the least consciousness of pain.

#### *Another case of Tooth Extraction.*

Miss Beedle, whose case is recorded in a former number of *The Zoist*, came to have a tooth extracted by me. As she had not been mesmerised for two years, I did not know how I should succeed, for she was suffering very acutely. However, I mesmerised her in less than two minutes, and, having deepened the sleep, I removed the tooth without the least pain being felt.

The more I see of operations under the influence of mesmerism, the more I feel astonished at the indifference, not to say contempt, which the majority of our profession evince at the most glorious discovery of our age.

JOHN B. PARKER.

#### VI. Review of "*Agnes, the Possessed, a Revelation of Mesmerism.*" A tale by T. S. Arthur.

"While we are very much in the dark with regard to the *real agents or causes* which produce the phenomena of nature, and have at the same time an avidity to know them, ingenious men frame conjectures, which *those of weaker understanding take for truth*. The fare is coarse, but appetite makes it go down."—*Reid on Powers of the Human Mind*, vol. iii., p. 45.

"With these vast and *bottomless follies* men have been entertained. But we that hold firm to the works of God, and to the sense, which is God's lamp, will inquire with all sobriety and severity, whether there be to be found in the footsteps of nature any such transmission and influx."—*Bacon*, vol. iv., p. 488.

THE object of this tale is to discourage the employment of mesmerism, on the ground of the alleged submission of the

will of the patient to the will of the operator. The writer (a Mr. Arthur of the United States) fully admits the "existence of the power called mesmerism," but he assigns to it a disorderly, and therefore an evil origin; in other words, a spiritual or supernatural source. The mesmeriser, according to Mr. Arthur, possesses the ability of calling evil spirits from the vasty deep, but not, as it would seem, that of so readily remanding them back again to their black abodes. The evil spirit becomes, as it were, summoned by the very exercise of the manipulations; the will of the patient is thereby disturbed, and eventually placed under the control of another; moral injury is sustained by this loss of rationality and freedom, and the unhappy victim is brought into a most sinful condition; *i. e.*, "possessed" by a bad spirit; and therefore, as a natural conclusion, mesmerism is an art not to be sanctioned.

We do not propose, on this occasion, to enter into a refutation of the above most ludicrous notion; neither shall we ask, whether it be really true, as asserted in this tale, that one person in twenty is liable to any peculiar subjection of the will, as a consequence of being mesmerised; or rather, whether any such sort of subjection be not a most extreme and very unusual case; neither do we ask, whether in such extreme case, this mental subjection really does remain, in any such fashion or degree as here described, after the mesmeric sleep has passed off; or even if it so remain, whether such continuance of the influence would counterbalance or make void the enormous amount of benefit received through the mitigation of pain, or through the diminution and cure of disease; all these are points which the tale suggests, and which are open for our consideration, in answer to the allegations of our author: we simply propose to analyse his story, as it is given us, and to shew the inconsistency and absurdity of its details.

At the same time the tale is in certain respects not badly written, and some of the points are well put: the dialogues are sustained with spirit, except of course that the best arguments are all given to one side: the author is evidently a practised writer; and we may assume that he has done his utmost to prove his case: how completely his position breaks down, even with his own machinery and with his own opportunity of establishing his case, we will proceed to shew.

Agnes Wellmore, a young lady in delicate health, and whose nervous system, from one cause or another, had become highly susceptible of impressions, and, as a consequence, most sensitive to pain, is suffering from a distressing

tooth-ache, at the opening of our tale. For months her sufferings had been so severe, as at times to occasion almost a loss of consciousness. It is at last suggested that she should allow herself to be mesmerised, and so have the tooth extracted while she is in an insensible state. It so happened that at that time a Monsieur Flori  n, an itinerant French lecturer, was in the town, giving a course of experiments on mesmerism. No one knew where he came from, or what his antecedents had been: but he possessed a good deal of intelligence and *much force of mind*, and by the attraction of his manners was able to interest nearly all with whom he came in contact. M. Flori  n is sent for: his face and attitude express an intensely-felt purpose: but says a bystander, "I did not like the look of his face, and as to his eyes, there was *something snakey about them*." However, our heroine is soon thrown into a profound sleep, and the tooth is extracted without nerve or muscle quivering: but alas! though this apparent good is obtained, enormous mischief is effected at the same time. For according to the author's theory, the patient's will has been influenced by this one sitting, and this single mesmeric action. She need not, indeed, be again mesmerised *against her will*; but this is a mere play of words, for her will has been acted upon, and she *will not be willing* to refuse. The question, therefore, upon which the whole story hinges, is, how far any person who has been once mesmerised, may or may not have the will to decline to have the process repeated. "The gist of the whole matter," says the author, "lies in the effect of magnetism upon the *will*." Now it strikes us that this question is to be answered by what is philosophically called, induction,—or to speak more clearly, by the evidence of the most experienced mesmerisers on the subject. What is their opinion as to the fact? and what the result of their observation? Do they, for example, find that the success of a first sitting and a single submission to mesmeric influence, does so work upon any one patient's brain as to compel him or her to submit to the process again, in spite of a natural disinclination, until the will be brought completely under the mesmeriser's control. Judging from our own experiments, we must say that we regard this opinion of our author's to be as absurd in its notion as it is false in its fact. That a patient, who has been relieved from acute suffering, or who has obtained a refreshing night's rest by its aid, should be *willing* to recur to the influence again, is, we believe, both natural and true: it would be the same as to all other remedial agents: the potency of the physician in such a case would be as absolute as that of the mesmeriser;

and so far the will would be affected : but, on the other hand, are persons in health always ready or willing to be mesmerised a second time? and is it not a fact that many patients who for weeks have been subject to mesmeric treatment, and who have derived acknowledged benefits from its use, often abandon all application of its aid, in *spite of the earnest entreaties of the mesmeriser*, at the very time that they have before them the most certain prospect of a cure? This is notorious : whether it arise from idleness, or carelessness, or want of the power of perseverance, or from the tedium occasioned by lengthened attendance, or from contentment at the amount of the health or the benefit already received by them,—we repeat it, that it is a fact, and a fact very much to be deplored, that in opposition to the wishes and requests of the mesmerisers, numerous patients do discontinue their sittings, at the very time when it might be assumed, according to our author's theory, that the influence of the operator would have been rendered paramount. We consider this well-known fact to be in itself subversive of the above preposterous hypothesis. The truth is, that in cases of intercourse between man and man, and especially between man and woman, quite irrespective of and apart from mesmerism, the influence of a strong mind over one far weaker is supreme. It is in proportion to the relative strength and weakness of the two parties whose minds come in contact, that the ascendancy becomes developed. The strong-minded physician, equally with the strong-minded mesmeriser, carries his point, and enforces obedience. It is the same in religion, in politics, in study, in social and domestic arrangement, in everything, in short, into which the mind of man enters, that the strong will rules and the weak gives way. The strong-willed priest sways the mind of his delicate and gentle convert, as readily, if not far more readily, than does the most successful mesmeriser. Look to the annals of Methodism, Calvinism, Puseyism, Catholicism, Mormonism, &c., and see this great physiological truth established beyond a doubt. This argument, therefore, respecting the will might be made as conclusive against religion itself as much as against mesmerism. The will is there seen to be rendered prostrate under superstition, under idolatry, under the most false and pernicious practices, under customs that are alike repugnant to good morals and good sense. We might carry this argument to great length, and prove the truth of our assertion by an examination of its bearing on all the relations of life. To single out mesmerism, therefore, for its exclusive application, shews an ignorance of the mind of man, and an inattention to the

workings of the human brain. The will is not more chained or led in one case than in another; not more by an evil-disposed mesmeriser than by an evil-disposed priest; and certainly in our experience we have seen nothing of the supreme ascendancy and control of the operator over the patient, to which this tale of Agnes endeavours to give a colour: at the same time we must admit that we are not able to decide as to the amount of influence, which a gentleman with an "unpleasant expression in the look of his face, and with something snakey in his eyes," may be supposed to obtain. The fascination in such a case would doubtless exceed anything to which our poor power could hope to reach.

To return, then, to our story. This gentleman with "much force of mind, attractive manners, and snakey eyes," is invited to a large evening party soon after the extraction of the aforesaid tooth; Miss Agnes and her friends are also there. The presence of Monsieur Flori  n turns the attention of all to the subject of mesmerism; and the evening had not far advanced before a circle is formed round the Frenchman, besetting him with questions; when a pale and thin gentleman (evidently some wicked sceptic), at length observes with a confident air, "I don't believe you can mesmerise any one here." "I can," answers Flori  n, "if I may choose my subject." Leave is granted him after a time; and he selects Agnes, who with horror it must be mentioned, makes *no objection!*

Now here it is evidently assumed by our author, that his heroine had no power to offer any real resistance. Her first feeling respecting mesmerism had been that of almost unconquerable repugnance: but that feeling was changed; because "the will was now changed; and desire is from the will;" in other words, Agnes had become "possessed;" and her freedom of action was gone. Now whether this case be drawn from one in real life, we cannot pretend to say: in all probability it is so in the main; but whether that be the fact or not, we see no necessity of calling up the machinery of an evil spirit to explain this young lady's compliance. Mesmerism had liberated her from very acute suffering: she was free from pain, and improved in health and spirits; and out of a grateful feeling to M. Flori  n, she was ready to oblige him, and also her friends who were present, by permitting herself to be mesmerised. All this is a natural and very common proceeding; in short, of daily occurrence. What is there strange in the matter? However, Agnes is soon asleep; and we need only add that the phenomena, which were developed,

were of the usual order, and proved the susceptibility of the patient to mesmeric impressions.

We find a few days after, that the fair Agnes is still continuing to derive benefit. "I'm sure," she says, "that I am better since I was magnetized than I have been for a long time. The doctor was here to-day, and says that my pulse has not been so indicative of health for months as it now is." In fact, she becomes a regular patient of M. Flori  n, and is placed under a systematic course of mesmerism: and seriously ill as she had been, and enfeebled in nerves and spirits, it cannot be denied, it is said, that her health visibly improved during the period of six weeks under which she remained under the Frenchman's care. And his power over her was great; for by a single effort of his will, he could throw her into the sleep-waking state.

However, at length the time is approaching, when M. Flori  n will have to proceed onwards in his travels for his lectures and public exhibitions. He feels that he shall leave Agnes with regret: for she had developed in so remarkable a degree the faculties of the somnambule, that he is persuaded that if he had been able to remain, he could have investigated the higher phenomena of mesmerism by her agency with great success, and have attained the most astounding results; in short, "nothing less than a full penetration into the invisible world, and a revelation of the causes of all things which there lie concealed from our eyes."

It ought, now, however, to be mentioned that in consequence of opposition on the part of her lover, the mesmeric treatment had at this time ceased for about a week: still Flori  n called daily to see Miss Wellmore, and to talk on the subject of mesmerism, and of her astonishing power. For this purpose he is allowed to have private interviews with her: what her friends were about all this time, we do not pretend to understand: for such meetings seem to be contrary, if not to the rules of society, at least to the regulations of prudence. Here is a foreigner, with engaging manners, whose character and history are perfectly unknown, permitted to pay daily visits to a young lady, not for the purpose of mesmerisation according to the rules of mesmerism in the presence of her family; but for the sake of making himself agreeable, and of talking on subjects with which her mind was full. We are all quite aware that these private and daily conversations are necessary for the sake of the story: for without them how could the fair Agnes be influenced? But they quite upset the author's theory: we want no evil



spirit, and no subjection of the will by supernatural possession, to explain the ascendancy of M. Flori  n. The means, by which he obtains his controlling power, are natural enough, viz., daily visits and daily flattery. An eloquent and attractive Frenchman, who has secured primarily a feeling of gratitude in the patient's breast for health improved, has the opportunity granted him of talking to this very susceptible girl about higher destinies, and the invisible world, and all that sort of exciting nonsense. "Already," he says, "has the morning star arisen as a gladdening precursor to the coming dawn. It is in your power to hasten the coming of the approaching day. It must come by means of some one. Who knows but that you may be indeed the heaven-sent agent?"

And this is a tale written to expose the dangers of mesmerism, and to prove how lamentably the will of the patient is prostrated under the will of the magnetizer. Listen to the language which the author puts forth in explanation of his views. "Such a state, (*i.e.*, the state of being willing to be mesmerised, in order to be cured of long-standing disease,) he (Ralph) clearly saw to be a disorderly one, and being disorderly, he very naturally inferred that it was governed by evil influences, for none other could reign over disorder." Ridiculous trash: well worthy, indeed, of a follower of Dr. Maitland, and of his puzzle-pated and bewildered school. If the ordinary regulations which the best mesmeric writers advise to be adopted in the intercourse between a magnetizer and the patient be but carefully observed, and we will answer for it, that no improper ascendancy will be obtained. But let an impressible girl be permitted to receive daily visits from an eloquent and attractive physician, or from an eloquent and attractive curate, and to hold private conversations with him on some favorite topic, and to be flattered about her powers, we want no ghost to tell us that the physician or curate would soon acquire an undue influence over her will. And should we blame medicine or religion, and not rather the relatives of the young lady for such a result? And why is mesmerism to be considered as so specially responsible for the folly or misconduct of those who have recourse to it? The charge is preposterous: and we should really feel a shame at entering into this lengthened refutation of so idle a fancy, did we not know that the views which the author of *Agnes, the Possessed*, is putting forth in this tale, are views which are receiving extensive circulation in a pseudo-religious circle.

To return, however, to our story, and to the next proof

of diabolical possession. Flori  n so worked upon the feelings of Miss Wellmore at these interviews, and inspired her with such a desire of placing herself in his hands, "in order that she might become the medium of bringing down from the invisible world the knowledge of things more wonderful than any yet imagined," that she at last agrees to carry on with him a *secret correspondence* ! The Frenchman, therefore, proceeds on his journey, and settles at a distant town : but his letters, we are told, arrive regularly, and are written with the skill of one who had an end to gain, and who *understood well the character* of the individual he was desirous of winning over to his purposes. Again we ask, where was the need of introducing the machinations of an evil spirit into the plot ? A weak girl, and a cunning clever man, who thoroughly understands her character, meeting every day, and afterwards carrying on a private correspondence, constitute of themselves a very pretty story, without any need of supernaturalism. However, this secret letter-writing proceeds, till such a time as that Flori  n by its means induces Agnes to undertake a visit to the same town, in which he is himself a resident. She has some relations there, with whom she is to be a guest. The day for her departure is fixed : and this very discreet young lady prefers to travel alone rather than wait one week, when she would have had the escort of a merchant, known to her friends, who could have taken charge of her. Such companionship would not have suited the views of our interesting heroine. What, however, occurred at the end of the journey, shall be told in the author's own words :—

"In the blindness of the one purpose she had in view, she had neglected to mention to any one but Flori  n the precise time at which she would arrive. . . . But Flori  n was too much interested in the fact of her arrival to forget the time. He was at the d  p  t for the cars, and ready to receive her. 'How glad I am to see you, my dear Miss Wellmore !' he said, grasping her hand, 'I have a carriage ready to convey you to your friends. Come !' To refuse this civility was out of the question. Even the wish to do so faded from the mind of Agnes. The baggage was quickly placed behind the carriage into which she entered with Flori  n. The driver mounted his box, cracked his whip, and away they dashed over the rattling pavement," &c.

What happened to the fair Agnes, after the above act of folly and indiscretion, we shall not proceed to narrate. A young lady who can place herself alone in a carriage with an itinerant French lecturer of whom she really knows nothing,

deserves any fate that she may meet with, and is no longer a subject of interest. Let it be sufficient to say, that her subsequent adventures are all in keeping with the above most precious commencement; the author, however, finishes the chapter by informing his readers that his heroine remained sitting upon the chair in the room in which she was imprisoned by the Frenchman and his fellow-conspirators, "with every sense of her soul locked up and asleep, and all her wonderful organism in the possession of some evil spirit, who used it for a time as his own." (p. 112.)

This, then, is called a "revelation" respecting mesmerism, or a tale to prove the mode in which satanic agency works through its means upon the will. We feel that some apology is due to the readers of *The Zoist* for occupying any portion of its pages with what Bacon calls in the motto of this paper such "bottomless folly" and balderdash. But we must deal with fools after their foolishness. And we announce with regret, and also with amazement, that, in spite of the enormous sums that are annually expended in this country towards the instruction of the *soi-disant* educated classes, the nonsense which this silly story propounds, embraces a numerous body of believers. Dr. Maitland, who shews himself so wrathful if the clergy are accused of preaching against scientific novelties, has the especial honour of being the founder of this select sect. Henceforward, those fanatics should be called *Maitlandites*,\* who teach that when a patient is receiving relief from the aid of mesmerism, the soul is fairly *walked out* of the body and the evil spirit fairly *walked in*. For this it is, which this theory respecting the will enunciates, and which the tale of *Agnes, the Possessed*, is intended to establish. And whether Mr. T. S. Arthur, its author, has succeeded in proving his own most alarming hypothesis, we must now leave our readers to determine.

But really, after all, we mesmerisers are in a sad case. First, we are sneered at for being dupes and idiots; then we

is quite right

\* Among those whom Dr. Maitland can claim as his followers, may be named a certain number of the *Irvingites*. A sermon on *Mesmerism and Spiritual Agency* has been preached and published by one of them, in which a debt of gratitude to the learned doctor is handsomely acknowledged. The Archbishop's late librarian must be proud of his disciples. As a specimen of their style of argument, we will give one short extract:—"Men perform things which it is impossible to account for, *otherwise than by the agency of spirits*. For let them say what they will of latent powers in human nature, we know,—every one must know,—that it possesses no faculty by which it can disclose what is being done in secret and distant places. *We need not argue the point*," &c. This cool assumption of the position that nature has no latent powers of the kind alluded to, without any sort of argument being permitted, is worthy of the Maitland school.

are libelled and called rogues and impostors: then, again, when the facts of the impostors are found to be too truthful to be denied, a vain theory about expectant attention is invented in explanation, and a dull physician, whose hatred of mesmerism and mesmerisers (on account, we presume, of their success) has become a subject of ridicule even among his acquaintance, writes a self-sufficient volume, ascribing all the phenomena to the action of the mind on the body, in which aforesaid volume he cunningly contrives to forget the very examples which tell against him.\* Then comes forward the long array of spiritualists, with Professor Bush and the Swedenborgians in their train, who accuse us next of a hard and gross materialism for not adopting certain transcendental views respecting the bright inhabitants of the invisible world, who are said to be moving all around us and filling the atmosphere with their presence. With the thoughts and affections of these beauteous beings we are admonished that we might hold a daily and improving intercourse, if we would but address ourselves to them in faith. And, lastly, appears the gloomy school of the saturnine Maitland, which teaches that mesmerism is but too true a tale, and that the very blackest spirits from the blackest pits of Erebus are the patrons of that unholy art, having formed an especial alliance with the writers of *The Zoist*. Of any connexion, however, with such potent beings, we must, in all modesty, proclaim ourselves entirely innocent; whether they be—

“Black spirits or white,  
Red spirits or grey;”

Whether they bring with them blasts from hell or airs from heaven; whether they be the gracious loving forms, with

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\* We call the especial attention of our readers to the following extract from an article in the *British and Foreign Medical Review* for October, 1852:—“The influence of concentrated attention, especially when accompanied with the expectation of a change, in modifying the organic functions, which is the real agent, as Dr. Holland has so well shewn, in the *cures worked by mesmerism, &c.*”

There are two points peculiarly worthy of observation in the above quotation. 1st. The *British and Foreign Medical Review*, the great quarterly organ of the profession, is at length driven to admit by the force of evidence, that *cures are worked by mesmerism!* Let not this confession be forgotten: there it is, printed, published, and circulated among the faculty, without, however, one word of shame or regret being added thereto, for the scandalous insinuations in which the medical world has indulged against the character and conduct of our patients.

2nd. It is said that “Dr. Holland *has so well shewn*” what is the real agent of mesmeric action. This he has shewn by utterly ignoring all the well-authenticated facts which contradict his theory. A curious system of proof! but thus it is that medical writers go on repeating, one after the other, arguments and statements which have been refuted again and again.

whom Cahagnet's somnambules and Dr. Haddock's Emma hold a sweet communion, or the foul fiends that seized upon the soul of "Agnes, the Possessed;" of all or any of these spiritualities we know nothing,—we have seen nothing,—and we can say nothing. Our experiences relate to manifestations of far less exalted origin, and of far more practical purposes. Ignorant, however, as we are of these unearthly visitants, there are "spirits" of whom, alas, we have seen and known a great deal too much. Of the spirit of *falsehood*,—of the spirit of *folly*,—of the spirit of *fanaticism*,—of the spirit of *misrepresentation* and of the *suppression of truth*,—and of the spirit of *malevolence* in its very blackest die, and of those who have been "possessed" and led by these bad spirits, we have many a "revelation" to unfold, and many a dark picture to portray. By these evil natures have we been pursued and persecuted without remission or remorse; and such has been the implacability of their rage, that no stone has been left unturned, and no means unattempted, to deter and drive us from our course. And such, indeed, was the loudness with which they screamed and gibbered, and such was the activity with which they beset us on every side, (for their name was legion,) that many who looked only at the outside of things, and who loved to coalesce with the winning faction, deemed that our cause was hopeless, and parted from our company, *in spite of their own convictions*. But a brighter sun has been beaming upon us for many a day: and though at times the malignity of our enemies will not allow us to proceed onward unassailed, still it may be seen, that their spells are becoming less potent every hour, that their circle is being narrowed every year,—and that the good cause, in which we have cast our venture, is approaching to a certain, and not distant, triumph. For ourselves, not even when the sky was most dark and overcast, did we ever for one moment quail or blench in our faith, or deviate one hair's-breadth from our path. From the first we have relied upon the integrity of our purpose, the accuracy of our observations, and the fidelity with which we have adhered to nature, and to nature's laws and developments; and in spite of the host of evil spirits that have been leagued in enmity against us, upon the aid of *one good spirit only* have we trusted, and with the weapons of *one good spirit only* have we fought and conquered,—and the name of that good spirit is—**TRUTH**.

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VII. *Cure of diseased Gums: and a case of remarkable Clairvoyance.* By Mr. CHASE. Communicated by Dr. Elliotson.

"It is plain from the whole history of human religion and of human philosophy that, in the uncultivated periods, men have been prone to imagine in all that surrounds them and happens to them the action of some power superior to themselves, operating *especially and immediately* on each separate occasion. As civilization advances, the domain of the preternatural recedes, law is found to embrace continually more and more, the exceptional and the occasional is found to be less and less frequent, and at length the conviction rises clear and well defined that in the divine creation *all is subject to law*, and that it argues no exalted conception of the Maker of all things, that He should be interposing, correcting, and adjusting defects in his own works."—*Bampton Lectures*, delivered before the University of Oxford, by H. B. Wilson, B.D., late Fellow and Tutor of St. John's College; p. 121.

Vittoria Lodge, West Clifton, Bristol,  
March 2, 1853.

DEAR Sir,—Should you consider the following case worth transmitting to *The Zoist*, it is at your disposal: the young lady has consented for her name to be published.

Miss S. Smith, milliner and dress-maker, Shaftesbury, suffered for more than two years from a remarkable disease of the gums. It began to show itself when she was recovering from a severe fit of illness. At that time *many remedies* were applied: but they *only appeared to aggravate* it, for the disease so increased that it was with difficulty she masticated. The pain and inconvenience became so great, that she has frequently told me she was unable to bite off the cotton she sewed with. But this was not the worst: for her teeth so decayed that she was reluctantly compelled to discontinue every kind of meat, and found it very difficult to eat bread. When I first saw her (March, 1852) she was living entirely upon sops, baked and boiled fruit, &c., and had done so for a considerable time. As can be easily imagined, such a *regime* was not likely to be conducive to her general health, especially with her sedentary employment.

I had been going daily to the house for several weeks to mesmerise her brother, who suffered from epileptic fits of a most extraordinary character, (a beautiful case for the pages of *The Zoist* some future time,) when one day she told me what a long time she had been a sufferer in her gums, and shewed them to me. Not being a medical man, I know not what to call the disease: but over or under each tooth, there was a very red spot unlike anything I had ever seen before, and the teeth were injured, I have no doubt in consequence of having so long used various astringent applications for the purpose of strengthening the gums. Mercury may have been



administered. From the incisor and canine teeth all the enamel had disappeared; I need scarcely say to the great mortification of the young lady.

I said there could be no harm in trying mesmerism: probably it would effect a cure, though I had never tried it in any case of the kind. I was very much engaged at that time, and could only afford from ten minutes to a quarter of an hour. However, I made very slow passes over the face, &c., *for a month*, at the end of which time she was delighted to find that she could not only *masticate bread and butter*, but *meat*, and, what was no small joy to her, *bite off her thread again*. From that time to the present she has had no pain or trouble with them, excepting so far as their appearance is concerned, and *can eat with comfort what other people can*.

When at her house one day in June last, having an hour to spare, I tried to mesmerise Miss Smith. In a quarter of an hour she was deeply entranced, and I was pleased to discover that she possessed the faculties of introvision and medical instinct. Since that time she has examined a great number of persons of all classes, from the peer to the peasant.

Having a sister-in-law in Bath, who has been suffering for five or six years from epilepsy, and gradually getting worse, Miss Smith kindly obliged us by coming to examine her a fortnight ago, when I was on a visit to my brother, S. Chase, 5, Saville Row. I had been urging them to try mesmerism, for everything had been tried that could be thought of: but she continued to get worse, and, as it was a case likely to require very judicious treatment, I was anxious that the clairvoyant should see her first, and tell me the *cause* of the fits, if possible. As the examination was a very interesting one, I will subjoin a very brief account of it.

After she was put into the sleep, she requested my sister-in-law to give her hand. In a few minutes she said, "Medicine will never cure her; the principal cause is the too rapid circulation of the blood, it is *now* flowing as fast again over the brain as it ought. What a good thing it is you have not tried to mesmerise Mrs. Chase: a single pass made *now* over her head with both your hands would bring on a fit." I did not feel inclined to try the experiment, for on one occasion last summer she had examined a young man who suffered from fits, and saw a mass of dark matter on the cerebellum, telling me at the same time that, if I made passes over the back part of his head for three minutes, he would, *when in mesmeric sleep*, have a very heavy fit. I was rather incredulous, and the following night when I had mesmerised him I tried the effect a few passes would have on that part; for I



had made hundreds over him when standing before him without such a result. But on this occasion I soon had the truth of her prediction verified. For in less than three minutes I saw that I had done mischief, and should be punished for my unbelief. He was a tall and powerful young fellow, and it was with difficulty eight stout men could keep him on the floor: but his raging ceased the moment I placed my hand on the epigastric region.

I must, however, proceed. The clairvoyant continued:—"Your sister must have a female to mesmerise her for the first month or six weeks: but mind, the female must not make the passes over her head; she must make them from the neck to the feet for ten minutes twice a day; after that time a man may do it: but at first the influence from a male mesmeriser would be too powerful; she could not bear it." I said, "Is there any other cause for these fits?" "Yes," she replied, "I see a number of worms in her stomach, and they are partly the cause; stop a minute, and I will tell you how many there are: five large and eighteen small ones; the larger ones are of a light brown colour, quite round, and upwards of four inches long; the smaller ones are quite white, flat, and about three quarters of an inch in length:—nasty things! she must take some salt and water twice every day to destroy them."

Some time ago my brother and his wife saw a worm which came from her, of the exact appearance and size described by the clairvoyant.

Many other interesting things were said by her, but I fear that already I have spun my communication to too great a length.

There is a gentleman residing in Bath, the nephew of a great man who died last year, whose opinion has considerable weight with my brother and his wife. He has called the clairvoyant a sorceress, and expressed his hope that they will have nothing to do with her. I fear he has succeeded in preventing her being mesmerised for the present, and perhaps altogether.

If, Sir, these pages are of any interest to you, you are at liberty to make what use you please of them.

Believe me to remain, dear Sir,

Yours very respectfully,

Dr. Elliotson.

C. W. CHASE.

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VIII. *Cure of a diseased Toe, condemned to amputation by Mr. Norman, surgeon, at Bath: and an instance of clairvoyant knowledge of disease and the remedy.* By Mr. S. D. SAUNDERS, Clifton. Communicated by Dr. Elliotson.

"Another false meteor which has visited the world at various times now flourishes somewhat under the name of the dreamer—Mesmer. Now, this so-called science has no pretension whatever to the name, as even its advocates say that the knowledge and the influence of it can only be felt and possessed by a few. . . . But what most provokes one's ire is, that the doctrine of Mesmer has been introduced into the treatment of disease,—that persons who are otherwise sensible people, believe that they, (knowing nothing of the medical art,) can cure by this mysterious agent, the most formidable complaints; and not content with believing this absurdity themselves, they make the most strenuous endeavour to procure converts to their faith, of which they have so much dread on some other occasions, and unscrupulously intrude themselves into the chambers of our patients, persuading them that they can cure disorders much more quickly than we can, and even diseases which we make no pretension to do more than palliate, inducing the poor creatures to believe, and probably believing themselves, that they can give an earthly immortality to our frail and perishable bodies."—Address of Mr. Norman on taking the chair as President of the Bath and Bristol Branch of the Provincial Medical Association. *Provincial Medical and Surgical Journal*, August 18, 1852.

A YOUNG lady, by the name of Werrett, living upon Combe Downs, near Bath, called upon me when I was residing at Ivy Cottage, Bath, and stated that she had been suffering for a very long time from a disease in her great toe. She had been under Mr. Norman, surgeon, of Bath, who had tried everything he could think of *without producing the slightest benefit*, till at last he came to the conclusion that the toe *must be amputated*, and that *immediately*. Miss Werrett at this time having become acquainted with a family named Parsons, and being told by them that I had with the agency of mesmerism cured the mother of rheumatism, the uncle of rheumatism, the eldest daughter of deafness, and the third daughter of consumption, requested I would try and see if by mesmerism I could prevent the necessity of her toe being taken off.

She had on at the time a large cloth slipper, and said she had, owing to the pain, been scarcely able to walk from her home to my house, a distance of about half a mile. I did not examine her toe, but she told me that there was an ulcer on the upper part just behind the nail and over the joint. I placed her in an easy chair and tried to induce the sleep: but could not succeed. I therefore directed my attention entirely to her toe, and made strong passes. Sometimes I made the passes from the forehead to beyond the toe. The only sensation she felt was a slight tingling and drawing as the hands passed over the disease. *At the end of the first*

*sitting she felt her toe much easier*,—that is, after I had blown upon it. I very often find that my patients feel additional benefit after I have blown over the part that I have been mesmerising.

Miss Werrett came to me altogether about fifteen times, and at last she was able to wear her ordinary leather boots and shoes without feeling any pain, or limping in the slightest degree.

This took place in the year 1846, and on my removal to Clifton I entirely lost sight of her. But about a year ago she met my mother in Bath, and asked my mother to thank me for my former kindness to her, and say that her toe had remained quite well up to that time.

#### *Effects of the Upward Passes.*

About a fortnight ago I had been over to Bath, and on my return in the afternoon I found Mrs. Saunders in bed experiencing the greatest sufferings. She was almost frantic with pain in her right side just under her breast. She told me that she had been suffering in this way for upwards of two hours. I immediately made two or three passes over her face, and she went as usual into the mesmeric sleep. I then questioned her as to her disease, and what ought to be done. She said, "There is a little lump in my side like a very large pea or small marble; it looks rather yellow and is gritty; and, if it remains where it is for twenty-four hours, it will become hard and I shall never get rid of it. You must make *upward* passes, from my side, up my chest, to my mouth; and I shall be sick and bring up the lump." I asked if the downward passes would not be best. But she replied that they would not get rid of the lump. I therefore made upward passes with both hands, and in about five minutes she vomited some phlegm and also a kind of gritty matter. She said, "There, part of it is up, but not all: you must stop a little." In about a quarter of an hour she told me to resume the upward passes. This I did, and she was again sick, and threw off a little more of the gritty matter. She said, "Now it is all off, and you must make the downward passes to soothe me." I made them, and in about half an hour she was able to get up; and before bed-time she felt herself quite well. Her reason no doubt for prescribing the upward passes was that I had mesmerised her in that way to bring on vomiting some little time before, when she was suffering from an attack of bile.

S. D. SAUNDERS,  
Penrose Cottage, Clifton, Feb. 12, 1853.

N.B. May not the phenomenon of sea-sickness be explained by the upward and downward passes?

\* \* In No. XXII., p. 202, is a beautiful cure of a lumbar abscess which Mr. Norman had said would prove fatal in two years. After the cure the patient rode recklessly about, had many falls, and brought back the disease (see No. XXXIV., p. 224). Compare a similar cure in No. XXXIII., p. 25.—*Zoist*.

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### IX. A Review of "*What is Mesmerism?*"

"Ye shepherds—tell me,  
Tell me—tell me—tell me."

*The Wreath.*

OUR cause must be, indeed, thriving and making no unimportant progress, if we may form a judgment from the number of missives that are sent out to arrest its course. There is no more certain sign of success than the small-pamphlet-opposition. Here is another little publication, full of maledictions and Maitlandism,—quoting Scripture with a happy inappropriateness,—raising up giants for the satisfaction of knocking them on the head,—reproducing arguments which have been refuted again and again,—conjuring up the most alarming consequences from problematical contingencies,—seeing nothing but mischief and evil in that which in itself is so full of good,—and overlooking, with the cold bigotry of a theorist, the vast amount of relief and blessing which our art, judiciously administered, is capable of communicating to the race of man.

"What is mesmerism!" asks our fanatical author, with his hair bristling all on end, like quills upon the fretful porcupine. "Look back at the ten volumes of *The Zoist*," (we might, if we so cared, tell him in reply,) "and you will there see that mesmerism is a gift out of the mighty storehouse of nature, full of mercy and comfort and health to the suffering and to the miserable." But though we cannot spare time to inform our mystified author "what mesmerism is," we will at least have the pleasure of instructing him as to what it is *not*. It is *not* anything that can be considered, even by the most forced construction, as now "forbidden to the people of God" by the books of Moses. It is *not* anything, to which the numerous passages of Scripture, which are quoted in this pamphlet, have now, if they ever had, the slightest application. It is *not* anything, as it is recommended to be practised by those who contribute to our

pages, which can be called a dealing with "necromancy and familiar spirits," or a pretension of working miracles and signs. There may be those who have used, or still use, mesmerism for such purposes, for what we know,—for instance, among eastern nations at this moment: but how does that affect the question, supposing such to be the case? There have been fire-worshippers before now: nations or tribes, who have either worshipped the fire itself, or made use of fire as a means of communication with the other world, and of appeasing or controlling imaginary demons by its light. The prohibition of fire in our domestic arrangements might, according to our author's principles, be as much enforced as the prohibition of mesmerism.

However, the principal point in this pamphlet relates to the Maitlandite view, that the will of the patient is subjected to the will of the mesmeriser during the sleep, and while the influence is in full work on the system. This subjection, of course, is very distinct from the influence over the will, which is also said to exist *after* the sitting, and between the intervals of sleep; upon which we have already touched at some length in our review of *Agnes, the Possessed*. As to this subjection of the will during the sleep, we fully admit the fact, and regard it as one of our most curious phenomena: and where is the harm of it, if it be properly exercised by judicious mesmerisers? That this power might be *abused*, like every other power or every other gift, we do not deny: the evil-disposed may do what is evil with that which is alone excellent and good. But we are weary of this argument drawn from abuse; and we only ask in reply, what is the mischief that arises from the simple, harmless, inconsequential experiments that take place at a mesmeric sitting, to prove the influence of the operator over his patients? Even if there were any mischief, would it be enough to counterbalance the immense amount of benefit received in the matter of health?

The truth is, argument is of no use in a question of this sort. It is a matter of sentiment and feeling, or rather of prejudice and misdirected zeal, the effect of the novelty and strangeness of the phenomena; and those who are influenced by considerations of this nature are inaccessible to argument, even were the arguer a Bacon or a Newton. We remember, for instance, to have heard it strongly asserted, that expeditions to the North Pole were very sinful, seeing that Providence, by the barriers of ice that were purposely placed in the way, had clearly not intended a passage to be forced in that direction. More lately, the use of chloroform

in surgical operations was objected to, on the ground, that pain was part of the inheritance of man; and that to annihilate pain, was to oppose God and upset his word! And we have known some very interesting bodies gravely contend against the propriety of railway travelling, because the pace, at which the trains proceeded, was infinitely faster than that which poor human beings were authorized to attempt. Men tried, it was said, in all these schemes to exceed the *natural limit* by which their Maker had intended to hem them in! And they who talked this nonsense, deemed themselves very religious all the while, and very superior in piety and virtue to those who did not so talk. Again we say, that there is no use in reasoning with fanatics like these, any more than in reasoning with the writer of this pamphlet. Sentimentalism must have its swing: and we shall not waste any further time in endeavouring to make it wiser.

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X. *Indisputable Clairvoyance of M. Adolphe Didier.* By the Rev. CHAUNCY HARE TOWNSHEND. Communicated by Dr. Elliotson.

"You assure me solemnly that you do not tell the Medium anything. I declare unequivocally that you *do*. It is the same in cases of clairvoyance: you tell all, and fancy you are told: you do not tell it in so many words, but unconsciously you are made to believe the very thing you believe is communicated to you."—Mr. G. H. Lewes, *Leader Newspaper*, March 12, 1853; p. 262

My dear Elliotson,—As you were so good as to think my slight communication respecting Adolphe Didier sufficiently interesting to find a place in *The Zoist* (No. XL., p. 409), I am induced to give you a more detailed account of the circumstances referred to in my former letter.

My friend, Mr. Lawrence, now residing at Geneva, (and who has derived much benefit to his health from mesmerism,) invited me, in September last, to come and test the clairvoyance of Adolphe Didier. The day after my arrival at the *Hôtel de l'Ecu* at Geneva, about a quarter past 11 o'clock in the morning, Mr. Lawrence entered my apartment, introducing to me a quiet pleasing-looking young man, of an agreeable honest countenance, and a gentlemanly exterior. This was Adolphe Didier. As my time was limited, I did not waste the moments in conversation, but soon threw Adolphe into the mesmeric state by the usual passes. In him I did not perceive any of the convulsive contortions of countenance which had preceded the sleep of his brother Alexis. With a slight sigh and a shiver, he closed his eyes.

in less than five minutes from the first mesmerisation. Asking him if he slept—if he were clairvoyant, I received affirmative answers. I now begged of Mr. Lawrence, who sat slightly removed from us, to be attentive to my questions, and to Adolphe's answers, in order that I might have a corroborating witness of what should pass. My first question was (I translate the French, in which the whole conversation was carried on), "Can you see a *person* (I was careful *not* to name the sex) whom I know at Lausanne?" Answer—"I shall be able; but you must first lead me to Lausanne by your thoughts." Then, after a pause, "I embark on the steamer—I go up the Lake—the vessel stops at various places—I am now opposite a small town (this was Ouchy)—I get into a boat—I land—I walk up a broad road—up hill—now I turn to the right." (Here I must observe that Adolphe never had been at Lausanne). "Now I see a house to my right," (here he paused :) "the house stands in a sort of angle, *between two smaller roads than the one by which I first came*. It is very near the road. I go up steps to the door—I enter a not large vestibule; from this I go into a salon. There is a door open in the salon, which connects it with another room. The two rooms seem to me almost like one large apartment that stretches quite from one end of the house to the other." "And where is the person who lives in the house?" I asked. "Wait, wait," said he; "there is no one in the salon. I go up stairs (again a pause)—*Je vois une dame*," (this was uttered very slowly.) "Describe her," said I. Now followed a very accurate description of the lady—my cousin—Miss C——, on whom I had thought. The features, the hair, way of wearing it, &c., were all correct. Now, without further question from me, Adolphe went on, "*Quelle drole de chose elle met sur la tête*." I fancied this odd head-dress might be my cousin's "wide-awake," in which I believed she was accustomed to ride out. With this idea I asked for a description, but was surprised at Adolphe's insisting upon it that the article in question was, "*un filet brun*." In vain I tried to get him away from this (as I thought) false scent. He persisted in the "*filet brun*." Now again he began to exclaim, "What an odd dress this lady wears! She has the upper and lower part of her dress quite unlike! The upper part is more like a man's—a sort of jacket; then there are skirts of quite another material." I must here observe that I thought this was a clumsy description of a riding-habit. It is necessary also to remark that, never having seen Miss C—— in her riding-dress, save once casually when she was attired in a full habit and wide-



awake, I was fancying all the time that Adolphe was very incorrect—a surmise, however, afterwards disproved. Adolphe went on, "She goes to the window—she looks out anxiously—she is doubting about the weather: ah! she is wishing to go out on horseback. *Monter à cheval!* (he repeated) *c'est sa passion d'aujourd'hui!*" Here I was indeed struck; for nothing could be more true than this assertion. Adolphe now seemed fatigued, and asked me to give him a few passes, which he declared refreshed him. From this quiescent state, he suddenly and spontaneously (and I must own this is one of the most extraordinary instances of true clairvoyance I ever met with) cried out, "I am at a point of time *anterior* to that of which we were just now speaking. I see the same lady in another room—in another house. What I see happened *before* you left Lausanne for Geneva. She sits in a large arm-chair by the fire. *You* are sitting on another chair (*not* an arm-chair) facing her. You are telling her about your going to Geneva: you seem interested: you lean forward in your chair. I see you both perfectly!"

Now I must observe that the circumstances described were rendered remarkable by this, namely, not only that the whole was true, but that the visit of Miss C—to me just before I left Lausanne was *accidental*. In passing, she had seen my carriage at the door—had entered to ask where I was going, and had been seated exactly as described while I was speaking of my going to Geneva.

These are the chief circumstances of Adolphe Didier's clairvoyance, as witnessed by me; and to the correctness with which I have narrated them my friend Mr. Lawrence can add his testimony, though all was an enigma to him until (the somnambulist having gone away) I explained to what lady the revelations had alluded, and how far they were founded in fact. "But," I added, "I think Adolphe was wrong on some points; namely, about the being able to see from one end of the house to the other—about the brown net and the dress—possibly even about my cousin riding out at all to-day, for I believe it is not her day for going to the riding-school."

But now comes the most singular part of the business. On returning to Lausanne, I related the whole history to Miss C—, pointing out where I thought the somnambulist had made errors. What, however, was my surprise to hear her say, "But he was *not* wrong. The day you left Lausanne, I opened the door between my two rooms, to let in the warmth from the stove in the dining room, and so they have remained ever since."

"But," I said, "he was wrong about the brown net?"

"Not so! I was putting on a brown net to keep my hair up: I will shew it you. I did not wear my wide-awake that day. Moreover, though *not* my regular day for riding, I went to take a lesson, because the days had just been changed. I also had put on only my jacket, but had my usual dress below it."

"And what o'clock was all this?" I still rather incredulously asked. "Between 11 and 12," replied Miss C—.

This indeed was the very time I had been questioning Adolphe. In short, it turned out that he had been right in every particular, and even the apparent failures substantiated more the accuracy of his assertions.

This I declare to be an accurate account of one of the most searching investigations possible. No leading questions were asked: the somnambulist almost spontaneously made the statements. I tell but the truth, and leave the readers of *The Zoist* to draw their conclusions.

Believe me, my dear Elliotson,

Very faithfully yours,

C. HARE TOWNSHEND.

London, March, 1853.

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NOTE BY DR. ELLIOTSON.

In the most interesting and instructive history of his case of cataleptic insanity, No. XXIII., Mr. Parsons, at p. 357, gives the following report of the events of "Tuesday, June 6:"—

"Various feats of clairvoyance, concerning the school, which we verified: and, strange to say, the things had been accurately described, but had happened and ceased half an hour before he described them to us as passing at the moment."

In my note to the case I wrote as follows:—

"The curious circumstance of clairvoyants communicating a knowledge of things as now occurring which had occurred just before is well established. What is stated at p. 357 as having happened on June 6th is similar to what was noticed by Capt. James at Dover in one of his clairvoyants. I recollect being informed of it by Capt. James at the time; but, wishing for minute particulars, I requested the Captain to give me an account in writing, and he did so upon the 17th of the present month.

'With respect to the case of clairvoyance to which you allude, I will endeavour to give you as correct an account as possible of what occurred.

'About three years since, a servant in my employ exhibited during the mesmeric sleep very extraordinary clairvoyant powers. Some

friends having one day desired to witness my experiments, the servant was mesmerised, and, after giving various proofs of the possession of the faculty of clairvoyance, I suggested that two of the party should withdraw to another room, in order to prove whether the patient could describe what they were doing.

'After the lapse of a *few minutes*, I desired the patient to look into the room in question and to tell me what she saw. After a *short pause* she said, "I see a gentleman and a lady in the room; the gentleman has got a bonnet on his head." Another pause; she then exclaimed, "Oh! now the gentleman has got upon the table with a candle in his hand."

'Soon after this my friends returned to us, and I asked them what they had been doing. Their account agreed in every particular with the patient's, except as to the time. It appeared that the gentleman had actually put on a bonnet *on first entering the room*, but took it off again *immediately*; and after some *considerable delay*, at length got on the table with the candle in his hand. I perfectly remember that, on comparing notes, we found there must have been a lapse of nearly five minutes from the moment my friend removed the bonnet from his head and the moment my servant declared she saw it on him.'"

\* \* M. Adolphe Didier at present resides at No. 26, Charlotte Street, Fitzroy Square.—*Zoist*.

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XI. *A very recent and remarkable Clairvoyant Dream.* Communicated by Mr. Charles Herbert Cottrell to Dr. Elliotson.

"Now I think it is not unlikely,—it certainly is not impossible,—that our minds may have, even now, faculties which lie dormant at present (as the power of sight does in a blind man)."—*A View of the Scripture Revelation concerning a Future State, laid before his parishioners by a country pastor* (now the Most Rev. Richard Whately, D.D., Lord Archbishop of Dublin); lect. v., p. 124.

"Hawley Lodge, Barnet, Feb. 25, 1853.

"SIR,—I send you the following very curious *fact*, which I think you may like to put into *The Zoist*. The accompanying paper is drawn up by our physician at Colney Hatch, and the matter came before me as a visiting justice of that Asylum, so that I can verify it of my own knowledge. It is, however, necessary to add some explanation.

"The patient in question was eating his dinner, when a piece of meat got into his throat, and although Mr. Tyerman was immediately called to his assistance—did everything that surgical aid could effect, even to making an external opening in the throat, he failed to save his life.

"You will see that it is but an ordinary case of a dream

coming true, as the phrase is: but the woman's conviction of its truth was such that she came from Poplar some eight miles to see if the dream were true, and, had it been a visiting day, she would have been in the Asylum at the moment of the event occurring.

"Your obedient servant,  
"CHARLES HERBERT COTTRELL.

"It seemed to make a great impression on Mr. Wakley at the inquest."

*Particulars with reference to Mrs. Simmers's presentiments of the sudden death of her husband.*

Jan. 25, 1853. An hour or two after his decease Mrs. Simmers came to see me, and stated that during the previous night (Monday), she awoke terrified several times under an impression that her husband was by her side in the act of dying from suffocation whilst taking food, making a gurgling noise in the throat.

The conviction that some fatality had happened to him induced her to rise early and call upon her landlady to acquaint her with the circumstances.

She then came to the Asylum upon an unusual day of the week (Tuesday); Monday and Thursday, the usual visiting days, being the days on which she had always previously called to visit her husband: and requested the porter at the gate to send a messenger to her husband's ward and make enquiries as to his state, having also related to the porter (Haslett) her above described convictions. The messenger returned with a favourable report of the patient: but in the interval occupied by his return the fatal accident occurred. Mrs. Summer's having, however, received a favourable message left the lodge to return home, but, being late for the train, received at the station intelligence of the facts. Her landlady (besides the porter Haslett) has corroborated Mrs. Simmers's statements.

D. F. TYERMAN.

Mrs. Simmers's address is 15, James Street, Poplar New Town.

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NOTE BY DR. ELLIOTSON.

I am inclined to believe that clairvoyance independent of mesmerism occurs more frequently in sleep than in the waking state. References to all the instances of clairvoyance recorded in *The Zoist* up to October, 1851, will be found in No. XXXV., p. 234. Among the examples of clairvoyance

without mesmerism in a dream, are that of Goethe's grandfather, No. XX., p. 344: of Gasparus Van Sparr, No. XXI., p. 54: of a friend of Dr. Davey, No. XXXI., p. 328.

Clairvoyance in dreams is frequently not a copy, but allegorical, figurative. In my note on clairvoyance in No. XXIV., p. 375, I said:—

"If clairvoyance takes place in dreaming, it may give rise to imagery; and so commonly was this known in ancient times that professed interpreters of dreams were consulted. When I reflect upon the unquestionable unconscious working of the brain, upon its unconscious reception of knowledge from without—upon its unconscious acting upon this knowledge, upon its unconscious and irresistible willing,\* I can conceive that a clairvoyant may not understand his clairvoyance: and another sagacious person, perhaps another clairvoyant, may be required to interpret for him."

These facts all presented themselves to my own observation: and, as in ordinary clairvoyance in the waking or sleep-waking state the clairvoyant information is occasionally given with a degree of hallucination,—the fancy of an imaginary being or book (No. XXIV., p. 337) communicating it, so such appearances sometimes take place and communicate the information in clairvoyant dreaming.

"Certain excitement of various portions of the brain, if not of other divisions of the nervous system, gives the appearance of unexisting or absent beings and inanimate objects, gives the impression of unreal sounds, tastes, smells, and feelings,—to use the term feelings in the signification of all sensations included in the generic word touch. Any of these phenomena may occur singly, or in combination with one or more of the others, or with different diseases of the nervous system. A madman may believe their reality, as he does the reality of all his fancies; and so may a person not mad but ig-

\* "Though I have always contended that what appears the attraction of parts is an act of the will, I confessed that if I stiffened Miss Barber's arm in her waking state, and drew it by tractive passes, the movements of the arm were excited unconsciously, and to her astonishment, p. 221. But they do not occur, unless she knows of my tractive passes: and I had a patient, Miss Emma Melhuish, who did anything that I said she would, though she did not if I requested or commanded. 'Whatever movement I said would occur of any part, it did occur.' I asked her how all this happened; and she replied, in the gentle voice which had always characterized her mesmeric sleep-waking, 'that she did not know,—that she heard what was said, and that she knew her arm went up, but could not tell why,—that she did not try to lift it up,—she could not help it,—and when it was up she could not put it down again; but, when I said it would go down, it did.' No. IV., p. 434. That will was exerted, was proved by seeing being required in Miss Barber's case, and hearing in Emma's case, though the willing of both was unconscious. But the fact in Miss Melhuish's case was an *experimentum crucis*; for, as no tractive pass was made, there could be no physical attraction,—nothing comparable to magnetic attraction. The brain heard and willed—and this was all. See No. V., p. 70."

norant—unacquainted with their true nature, which is diseased nervous action. The ignorant suppose such appearances of beings to be supernatural beings or real souls of terrestrial men separated from the body for the moment. However, the appearance of their clothes, of books, and of all the other inanimate objects, is not to be so explained,—not by supernatural clothes, books, trees, &c., &c., nor by separated souls of clothes, of books, trees, &c.: and these appearances may be produced by narcotic poisons, blows on the head, indigestible food, &c., &c., and be dispelled by emetics, bleeding, &c., &c. Clairvoyance is sometimes, but not necessarily, attended by this sort of hallucination—by an appearance or impression of some unreal being or inanimate object, which seems to make the communication. In the highest form of the sleep-waking of the elder Okey, when she had a degree of clairvoyance and presented such an extatic appearance as no one could assume, she fancied her communications, whether true clairvoyance or illusion is not the present question, were made by a beautiful negro. If a question was asked her, she was observed to whisper as if to some one with her—then to pause, as if receiving an answer,—and then to answer the question. This idea I traced to her having seen a handsome young New Zealand Chief, brought to the hospital by Mr. Gibbon Wakefield to witness her phenomena. Her sister Jane at one time fell into an analogous state without any true clairvoyance, and she fancied she saw a gentleman. Subsequent reading informed me that these delirious ideas were often recorded by authors who have described the cases of clairvoyants that fell under their own observation. At the very time the two Okeys were in University College Hospital, a young lady was in an analogous condition at Neufchâtel under Dr. Castell, and subsequently at Aix in Savoy under the care of Dr. Despine, senior, who has detailed her most interesting case.

“It was not till the following year that I met with the work, presented indeed to me by Dr. Despine, and found that the *impositions* of the Okeys, as the deeply learned British medical journalists, Mr. Wakley, Dr. Conolly, Dr. Forbes, Dr. James Johnson, and professors and practitioners termed them, had been performing at the same time, in a little Swiss town. Miss Estelle was but 11 years old, five years younger than Elizabeth Okey, and yet devised almost the same set of phenomena. Of course Estelle and the Okeys had laid their heads together and had daily correspondence by post. Estelle's clairvoyant communications were generally made with the appearance of a good angel whose name was Angeline. Like the Okeys she would address the imaginary being in a whisper, wait for an answer, and, after appearing to receive it, speak again and declare it. Metals and crystals had peculiar effects on her. She saw globules of light, and blue and red lights: could be sent to sleep by electricity: and had the power of inducing her own somnambulism. Socrates appears to have been a clairvoyant, but to have had one tinge of insanity with it. He fancied that a certain being attended him. This hallucination justifies Mr. Lelut in pronouncing him so far a monomaniac.

"As monomaniacal delusion is only a casual accompaniment of clairvoyance, so it sometimes ceases to attend it. The Okeys lost it while still exhibiting as much approximation to clairvoyance, if such it should be termed, as ever. They afterwards were satisfied that it had been an illusion, and explained it by saying that a degree of delirium had been at one time united with one of their mesmeric conditions. The peculiar modes of detection mentioned at pp. 338—40, as employed by Mr. Parsons's youth, appear to me to be the result of an insane condition: and his mode of telling the time by an imaginary dial, p. 338, to be the result of at least eccentricity. I conceive that Frank had an extraordinary faculty of judging of time, but went through certain unnecessary processes, which, however, he sometimes made necessary, and yet not always, for he sometimes judged accurately without them (p. 355 and perhaps 353)."

Ancient writings are full of examples of clairvoyant dreaming, in which the information was given by the imaginary figure of a being.

These observations, made by ourselves in the dreams of ordinary sleep and in sleep-waking, are precisely those which were made by the ancients. Dr. Potter, Archbishop of Canterbury, in his *Archæologia Græca*, when treating of divination by dreams, says that dreams of a predicting kind, "commonly call'd *Divine*," were of three sorts. "The first was *Χρηματισμὸς*, when the Gods and Spirits in their own, or under an assumed Form, conversed with Men in their Sleep:" as when the Form of Nestor advised Agamemnon in his sleep to give the Trojans battle. "The second is *Οραμα*, wherein the Images of Things which are to happen are plainly represented in their own Shapes and Likeness; and this is by some call'd *Θεωρηματικὸς*:" as when Alexander the Great dreamt that he was to be murdered by Cassander. "The third Species, call'd *Ονειρος*, is that in which future Events are revealed by Types and Figures; whence it is named *Ἀλληγορικὸς*, an *allegory*, being, according to *Heraclides of Pontus*, a *Figure by which one Thing is express'd*, and another signify'd:" as when Hecuba dreamed that she had conceived a firebrand.

The ancients carefully distinguished between these *divine* dreams and the common, usually futile and wild, (though sometimes intellectual, consistent, and more rarely highly intellectual,) to which we all are subject\* from mere cerebral excitement, and which are induced by strong intellectual or emotional action in the brain in the waking state not properly

\* See my observations upon dreaming, and instances of their occasional intellectual character, in my *Human Physiology*, p. 663, &c., &c.



subsiding, or by the common causes of the excitement of every other organ—imbibed or externally applied stimulus, sympathy with the stomach or some other organ disordered, &c., &c. “The Ways, by which dreams were suppos’d usually to come,” “were two: one for delusive Dreams, which pass’d through a Gate of Ivory; another for the true, which pass’d through a Gate of Horn.”

“Sunt geminae SOMNI portae, quarum altera fertur  
Cornes, quā veris facilis datur exitus umbris :  
Altera candenti perfecta nitens elephanto,  
Sed falsa ad coelum mittunt insomnia manes.”

*Virgil, Æneid. vi., 893.*

“The Time in which true dreams were expected, was *Νυκτὸς ἀμολγὸς*,”—morning milking time.

“Namque sub auroram jam dormitante lucernā  
Tempore quo cerni somnia vera solent.”

*Ovid, Epist. xix., p. 195.*

“The Reason of which Opinion was this, viz., they thought all the remainder of the meat upon their stomachs might by that Time be pretty well digested, and gone; for till then, Dreams were believ’d rather to proceed from the Fumes of the last Night’s supper, than any Divine or Supernatural Cause: and therefore Pliny tells us, a Dream is never true presently after eating or drinking: and Artemidorus further observes, that small credit is to be given to a Morning Dream, if you have eaten too plentifully the Night before; because all the crudities cannot then be carried off.

“For that Reason they who desired a prophetic Dream, us’d to take a special Care of their Diet, so as to eat nothing hard of Digestion, as particular Beans, or raw Fruit. Some, that they might be sure to be free from Fumes, fasted one Day before, and abstain’d from Wine for three.”

The observations respecting the connexion between the time and the clairvoyant character of a dream resolve themselves, I presume, all into the greater or less liability of the brain at one period than another to be excited in a common way by the causes which excite all other organs.

**XII. *A Confirmation of the Observations upon Mesmerised Water detailed in No. XL., p. 425. By the Rev. JEFFERY EKINS. Communicated by Dr. Elliotson.***

“You are to give full credit to Bruce. We put him to a severer trial than travellers in such remote countries have experienced. General Baird brought his work from India, and I opened it in the presence of a native of Abyssinia and several English, for two days successively: examining the Abyssinian on all

points. He knew the plants, and named them from the plates alone, and in all things strictly confirmed what Bruce had written. All the French travellers in Upper Egypt give praise and credit to his work : so do the captains of the ships in the Red Sea, and the officers of the Indian army, who were so far up the Nile as the cataracts. Indeed, it is a most valuable acquisition. He is not only accurate in general facts, but in all the minute circumstances deduced from them." —Letter to the Rev. R. Malthus by the Rev. E. D. Clark, Professor of Mineralogy in the University of Cambridge. *Life and Remains of the Rev. E. D. Clark, LL.D., &c.*, by Dr. Otter, late Bishop of Chichester. p. 492.

Sampford, Braintree, Jan. 22, 1853.

My dear Sir,—As I can confirm the statement in the last number of *The Zoist* relating to the effects produced on water by mesmerising, I am willing to add my testimony if required.

On being told at the Infirmary that the matron could perceive a change in the water when mesmerised, I said I should like to try if I could see anything myself. Accordingly we both watched the water together, I having previously told her not to tell me what she saw : when we both exclaimed at once that a change had taken place. After Mr. Capern had pointed his fingers over the water for a few seconds, there appeared a dancing light on the surface (like what is seen over a corn-field on a hot day) : then the water was put into an undulating motion, which began to increase, and afterwards a nebulous form like an inverted cone slowly descended from the surface of the water towards the bottom of the glass. I have made these observations at the Infirmary three or four times. The other day when I was watching the matron mesmerising some water for a patient, I distinctly saw the undulating motion.

I can confirm another statement in the same article of *The Zoist*, and I learnt from the writer of it that the girl alluded to who saw living insects in the water before mesmerising, and saw them dead after mesmerising, is the same person who once in my presence at the Infirmary declared that she perceived appearances precisely the same.

If you deem this account of mine worthy of insertion in *The Zoist*, I shall be happy to contribute to so excellent and useful a work.

I remain, my dear Sir,  
Yours very truly,  
JEFFERY EKINS.

J. Elliotson, Esq., M.D.

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XIII. *Spirit Rapping.*

“ — pulsat pede —

HORATIUS, lib. i., carm. iv., 13.

RAPPING sounds, ascribed to unseen spiritual beings, have attracted the attention of a great number of persons in America within the last few years, and are now beginning to attract some attention here.

It is pretended that tapping, rapping, or pecking sounds are made by departed spirits, who favour the living inhabitants of this world with their presence and their communications, to please certain among us who are styled *Mediums*, and are in fact *go-betweens* to the spirits and those of us who wish to witness the proofs of the presence of the spirits and gain information from these people of another world. The Medium causes the visit of the spirits and induces them to answer questions, proposed by individuals of the company, by rapping, or not rapping, in order to signify Yes or No; and by rapping when the enquiring individual, in passing his finger over the several letters of the alphabet, passes it over those which make up the word signifying the information, or over the numerals which represent the number of any numerical matters about which an enquiry is made.

A philosopher would be justified in rejecting all this doctrine at once. We have no proof of the existence of any spirits as distinct beings in nature; they are merely imaginary beings,—“*bottomless fancies*,”—the offspring of bygone times,—of ignorance, when men personified every power in nature, and fancied that power could exist alone, detached, inherent in nothing. We have no proof of the existence of anything in nature but matter and its properties: and to regard the existence of power without matter, however fine and subtle, in which it is inherent, and of which it in truth forms a part, according to the actual composition, &c., of the substance, is impossible to a strong, deep-thinking mind. We have no proof, or ground of belief, of anything else. These spirits, fancied, bottomless, unproved and unprovable, nay, inconceivable, a philosopher is justified in at once rejecting as arrant nonsense. Of God, who must be supernatural and above all nature,—beyond nature, we can conceive and comprehend nothing, and therefore we exclude him from our consideration of his works. If the philosopher\*

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\* See No. XXXIX., pp. 313—15.

should be a Christian, he would still be justified in rejecting this doctrine, because he not only sees clearly that we, bodies with properties as we are, perish by nature into complete disintegration and dispersion, like all other organizations, when we die, but looks forward on the promises of the New Testament, and on them only, to a future existence—to future life and immortality, as a miracle, as a gift, super-added to us, and revealed by the Gospel: and believes that we shall exist again as bodies—rise with bodies—but not till the judgment day. Even if he believes in these inconceivable spirits, already existing before the last trump, he cannot believe that they can be called up from their abodes of bliss, where God had placed them, or from any abodes, at the pleasure of a public exhibitor, making money of them whenever an audience will collect and pay. The idea is outrageous and revolting.\*

Disregarding, however, all considerations of improbability and impossibility, of horror and disgust, let us examine the facts.

After a certain number of persons have agreed to pay the Medium a stipulated sum for spiritual truths, they sit at a table with her: a table is always insisted upon by the spirits; and this is very odd, as there are no tables or chairs in their own country. Sooner or later they arrive, sometimes not till half an hour has elapsed, and then expectation is the more highly worked up, and so much the less time is left for rigorous examination. There is heard a faint rap at the table: so faint perhaps that the Medium says, "Hush—stop: I heard a rap." All listen: it is repeated: one hears it: and then another also hears it; and so on, till all agree that the rapping has begun and the spirits have certainly arrived. All are now amazed, and all are attentive. The gentlemen become grave; the ladies pale; and all are satisfied that there is something in it. The sound is like the pecking of a bird;

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\* A "Medium" tells her audiences that she has come to England because "the spirits" would give her no rest till she had made them known in England. According to her own account, she wishes to make no profit by the expedition, but merely to clear her expenses: and for this purpose she allows the spirits to manifest themselves in England, at a guinea for individual examination, or half a guinea each for a party. Though brought over by a man, who engages her on speculation, as Tom Thumb or the Wonderful Pig or the Industrious Fleas were engaged for the season by a speculator, she cannot have now made less than two or three hundred pounds, and ought therefore no longer to make such charges as rich people only can afford to pay; but, if her object is to publish a great truth, a great *spiritual* truth, should, in fulfilment of her mission, admit the more numerous and humble classes at a low rate, or without money and without price, to witness these new revelations.

like a slight striking of the edge of a finger-nail upon a hard substance; and sometimes the sound is of a stronger hitting: all may be well imitated by striking the edge of a finger-nail upon a table with various degrees of force. The idea of any thing peculiar, awful, unearthly, in the sound, is ridiculous. There are slight raps from little children, strong ones from gentlemen spirits, and soft raps from lady spirits.

If the spirits do not give the raps, and thus signify their arrival at the party, the Medium may begin to rap with her finger-nails on the table, and ask, "Are there any spirits here to-night?" "Will the spirits *have the kindness* to rap?" "Will the spirits *oblige me* by manifesting themselves immediately?" At last they are pretty sure to rap, and thus signify "Yes:" quite sure if you have paid for them; for, if they once failed, this would be talked about, and people would not go and pay on a chance. You are informed that the spirits are those of departed persons, and that, if you employ the word *death* or *die* they will not answer: but that you must express your meaning by asking when they *went into the spirit world*: when they *left this world*, &c., &c.: Though they stand up for this etiquette as becomes spirited people, they do not take offence at rudeness; for you are told that while waiting for their raps you may chat and laugh as much as you please. You are desired *to think on the name of some departed person*, and take a printed or written alphabet and move your fingers over letter after letter: and on hearing a rap you are to observe what letter your finger is over: and then you begin again, and so on till no rapping is heard. You consider what words the letters so distinguished by rapping make; and this is the answer to the question you may propose either aloud or mentally. You receive a series of numbers also from 1 to 0, and proceed in the same way when your question relates to numbers that you did in the case of letters.

Let it not be thought, however, that this is always very plain. A rap often comes before your finger is over a letter or number, sometimes after you have left a letter or number: and this makes so much confusion that you are desired to ask the question again: and the Medium requests the spirit to be *so good* as to repeat the rap if another trial is made. "Will the spirit be so good (or so kind) as to rap once more if it was the letter that was meant;" and so on. Sometimes it is all nonsense: and frequently, if not nonsense, quite wrong.

This is always done at a table. The Medium says a circle is the favourite arrangement of the spirits, and that the greater

part of a dozen persons is better than a smaller number. The *petticoated* Medium has her feet under the table; and is near enough to reach a leg of it, and of course can always on emergency reach a leg of her own chair. The name of the departed person mentioned, or silently thought of, is often spelt out by the rappings either quite correctly, or tolerably so: and the enquirer is thunderstruck: and the rest of the party are aghast at hearing him say that "indeed the name is quite correct." The Medium keeps a sharp look out at your eyes, or your hand, or both, and listens anxiously if you speak.

Questions are then asked regarding the history of the deceased, and perhaps answered with equal and wonderful accuracy. The company becomes excited, and the excitement increases. Enquiries are made without the alphabet: questions are asked aloud, and the spirits blandly requested by the Medium to be so good, to be so kind, as to tap if the answer is affirmative: no tap being negative.

A lady will now ask how many children she has? Seven taps.—"Quite right." "How many boys?" "Four."—"Quite right." "How many children has my mother had?" "Thirteen."—"Quite right." "When was my mother's birthday?"—"It was Michaelmas-day." "When was my own?—the first of May?" No rap. "The first of April." Rap.—"Quite right." "When did my mother leave this world?" (not die, observe, as there would be no rap to such vulgar language.) "Last Lady-day." "Where was my brother buried?"—"Kensal Green." "What is inscribed on his tomb?"—"He died in peace." The lady now throws down her card of letters and numerals, and in great agitation declares that every answer was "most frightfully" correct. One gentleman asks about a certain person, and the answer is given by spelling out the names of another person with whom he had been intimate, but not of the individual he thought of: and this may happen again, before the right one is spelt out.

Then an old gentleman who has said little, but who has observed a great deal, and in his various observations has detected the Medium in two or three statements which, if placed in juxta-position, would lead to considerable embarrassment, now takes the alphabet. Instead of asking for any particular person, he asks the spirit if it wishes to speak to him, whereupon he hears a tap of assent. He then asks for the name of the communicant. He receives the answer of "*Swithesy*," puts it down silently, looks pleased, and asks where he met him?—"Irrenghn," is the reply. "When?"—"1790." "When did my sister Ann leave this world?"—

"1835." "Where did my friend S—— enter the spirit-world?"—"Calais."

All are now impatient to hear the result. Whereupon the old gentleman informs the company that all the answers were wrong. He had never known any one of the name of Swithesy: he never was at a place called Irrenghn (if there be such a place): he was born in 1792, consequently could not have met Swithesy in 1790. His sister is now alive: his friend S—— died at Dover, though at the time he was questioning he resolved it should be Calais, allowed his mind to dwell on this as he moved his fingers upon the letters, and got that place for the answer.

A gentleman took the alphabet, and thought of a departed relative: the Medium asks if the spirit is present that the gentleman thinks of: a rapping declares, "Yes." Then she asks if the spirit will "be so kind" as to answer the gentleman's questions, and again a ready rap promises it will. The first letter of the surname is rapped out correctly, and the second: the third letter was a repetition of the second, and not essential to the pronunciation of the word, and was omitted, but the next was rapped out: the fourth, fifth, and sixth rapped out: in passing along the alphabet for the rest of the letters, the rapping made all confusion. The Christian name came out perfectly right. The place where the body now lies is doubted by some—is one of two places, but which of the two is a matter of doubt. England began to be rapped out: but was not rapped out satisfactorily: and, on a doubt being expressed by the enquirer whether England was the place, —— was rapped out, which to the enquirer's mind is probably the place. He then mentioned the surname; that it had been spelt incorrectly as to the third letter—a single letter being rapped out instead of a double one; and as to the last letters, that those indicated were confused: and he mentioned a year as that in which his relative died; but through inadvertence did not mention the right year, making it two years earlier—not fifty, but forty-eight.

After a week this gentleman had a second interview with the Medium. Thought of the same relative: whose spirit promptly rapped to signify its presence and perfect willingness to answer questions. The surname and Christian name were given most accurately: and the double letter given instead of the erroneous single one given at the former interview. The spirit was certainly not a lying spirit, but spake the truth and fulfilled its promises. Besides, it and all the other spirits are now in bliss and therefore in a state of Grace. Great things were therefore to be expected from it. The spirit was



now asked the year in which it went to the spirit world? It answered 1848, the year told by the gentleman to the company on the former evening, whereas it "went to the spirit world" in 1850,—a sad want of memory in a spirit "made perfect."

It was then asked what was its age when it went to the spirit world? It replied twenty-seven, whereas his age was forty. It was asked by what cause it left this world? Now it had left this world through a short attack of delirium tremens in a foreign land, but it replied, "Dropsy." "Dropsy is not so often an original disease as the effect of some disease: You must have had some other disease: what disease, therefore, caused the dropsy?"—"Defness." "But deafness would not cause dropsy: what caused it?"—"Dispepsy." "Why dyspepsia could not cause dropsy—what did cause it?"—"Disentary." "Well, but there must have been some other cause: dysentery does not produce dropsy?"—"Disipation."

The gentleman had graduated at a University and was a Fellow of a Medical College. He had therefore forgot his spelling as well as his age and the date of his death. This Medium, however, was very illiterate, and pronounced many words in common conversation as though she had never learnt to spell, and so the poor ghost caught her ignorance and spelt badly like her.

He now took a letter from his pocket, and the spirit present was asked if it "would be so kind" as to tell the name of the writer. It at once knocked assent, but made a most terrible miss: neither surname nor Christian name was rapped right; and words as different from the right were rapped out as Jeremy Didler are from Isaac Newton. And why? because he held the alphabet under the table, so that Medium could not see it in his hand, and he kept his eyes fixed on one spot.

A gentleman thought of his brother, whose Christian name was Colmer. His brother rapped and delared himself present, but persisted that his own Christian name was Charles. The C having been guessed right, the most probable name was Charles. He maintained that his surname was Symonds, though it had but one syllable, which one syllable the Medium had imperfectly heard when the gentleman was introduced to her before the sitting, and which, being unusual, she mistook for Symonds.

A lady wished to have some spirit rap his presence to her. The spirits were asked by the Medium "to be so kind:" and were so kind as to begin some very brisk raps. For the raps may be gentle, or strong, slow, or rapid; just as you may at

your own pleasure rap in common life. "Oh," said the Medium, "that is a man-spirit by the loudness of the rap." It was prevailed upon to give its name, and its name came out by the rap and alphabet, "Thomas a." The company thought it must be Thomas à Becket: but no, it was Thomas à Paine. Doubts were entertained whether it was the real Thomas Paine—there were other Thomas Paines in the world besides the Tom Paine, whose name, moreover, was not Thomas à Paine, though Mrs. Medium knew no better. It was therefore asked by the lady whether it was "the T. P. who wrote against the Bible?"—"Yes." "Was it not very wrong?"—"Yes." "Are you not very sorry now?"—"Yes." "Would you do so again?"—No rap—meaning "No." "Are you happy now?"—"Yes." "Were you unhappy for a time only?"—"Yes." It seems that all spirits are happy after a short period of unhappiness: so that the day of judgment is not so awful a matter, and is not still to come to the majority in the spirit community.

A gentleman wished to know if any one was present who in life had known him?"—"Yes." The Christian and surnames were spelt of a lady of whom he had never heard and who had resided in a place where he had never been.

Another gentleman now takes the alphabet. The rapping is loud and continuous in answer to the enquiry whether a spirit will speak to him. But in the midst of the rapping the enquirer *places his head under the table, and that moment the rapping ceases.* He raises it, and the *rapping recommences.* He looks under again, and there is the like cessation.

Not only will spirits rap, but sometimes push about the table. Therefore another gentleman asks for a sign in the fact of the movement of the table. Suddenly the Medium exclaims, "Bless me! the table has moved." All eyes are turned to where the Medium is looking: and certainly there has been an alteration of position. Suddenly, another lurch! But one person now keeps his eyes fixed so as to command the whole space underneath the table. *All further movement ceased while he thus commanded a view.*

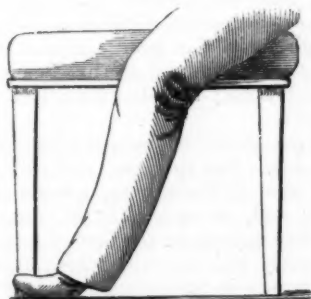
The above instances are merely samples of what occurs daily at various spiritual *séances.*

The successful answers by the spirits are the result of great natural keenness, increased by much practice; for people do not become mediums in a minute—but gradually. The Medium by keen practice is enabled to discover in the features certain shades of indication that prompt her to make the sounds at particular-moments. Then, if there

be a doubt upon which letter the rap took place, the enquirer repeats the letters aloud, and thus the Medium gets a further clue from the intonation as to the exact letters the enquirer wants to form his words. If any one who has been taken in by this cunning trick will put his questions mentally, place an opaque substance as a screen between himself and the Medium, and observe rigid silence, he will quickly find the spirits not sharp enough to penetrate the obstruction: and this trial will satisfy the most credulous as to the real nature of a spirit's sagacity. Even without a screen, if he preserves a wooden, inexpressive countenance, holds his tongue, and keeps his fingers an equal time on every letter, he will not be answered right: and he may produce all kinds of blunders at pleasure if he dwells on wrong letters, and acts a treacherous part with his features.

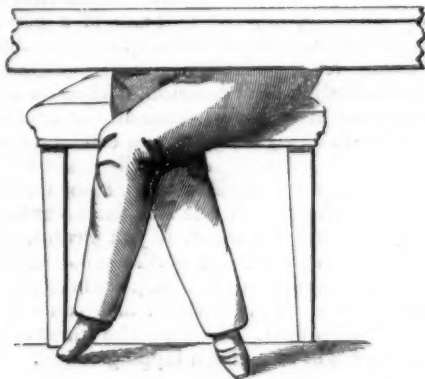
If the raps give a name different from that which the enquirer was thinking of, but still one of a person he has been acquainted with, we are persuaded that the thing begins with some chance letter or letters, and his imagination is excited to the recollection of the person, and so by his features and voice, &c., he gives the Medium all the information she requires in order to be right; just as in common cases.

As to the raps, they are successfully made with the foot against a leg of the table or the chair. Place the sole of one of your boots or shoes with one side bent downwards (one foot being crossed over the other, if you please), so that the upper edge shall touch the leg of the table or chair; and then a very slight movement of it backwards or forwards will give you the precise rapping sound: and you may give any intensity you think proper. Striking the inner edges of the two soles together will also give a tapping sound.



Insist upon the Medium standing upright or sitting with her feet apart, and not under the table, nor touching any thing but the ground, her petticoats being raised enough to expose the whole foot, and you will have no rappings: provided she have no confederate.

As to the movement of the table, the Medium sits with her feet under it, and you see that her knees are far too low to touch it. But she afterwards quietly crosses her knees, and the upper thigh touches it; and by a very slight turning movement, invisible to the rest who sit round the table, and not requiring effort enough to disturb a feature, the table is put in motion at pleasure. Insist upon the spirits moving the table while she is placed beyond the possibility of contact with it, and you will have no movement: unless she have a confederate.



It is a pity that the spirits will not dispense with tables and are so fond of petticoated Mediums. Why should not the party sit in a circle in the middle of the room, without a table, but with a piece of wood on the floor in the middle for the spirits to rap upon; the Medium's feet being fully exposed and parted?

Why the spirits should be endued with the power of prophecy we know not. But they are, and will often prophecy largely. The Duke of Wellington, a week ago, was called up and obeyed; and, when questioned, foretold remarkable things which are to happen on the first of August next. They may prophesy safely with American Mediums, as these will be off with the money in their pockets before the period for fulfilment arrives.

It is thought by some persons that the Medium must be "naturally clairvoyant" in order to be able to read off the thoughts in the mind of the enquirer so accurately. This supposition, however, can easily be disposed of. Take for instance the case of the interrogator wilfully, but covertly, leading the Medium on a wrong scent by lingering or by looking at particular letters, and getting the manifestations according to his outward indications, not in accordance with his innermost thoughts. The old gentleman who knew his friend died at Dover, but purposely "looked" and "acted" Calais, got the latter place for his answer. Again. Request a person sitting opposite to you at a *séance*, who *does not know* what word you have written on a piece of paper, to ask the spirit for that word: and you will *not* get it. If the Medium were clairvoyant she could have rapped the answer as easily as if the enquirer knew. If spirits rapped, *they* could. Consequently this simple experiment "kills two birds with one stone;" completely upsets two hypotheses—the clairvoyant and the spiritual.

It is possible that some excitable persons fancy they see and hear what they do not. The facts of what is absurdly called electro-biology prove what may be done by imagination.

Then there is the electrical hypothesis for the rappings and the movements. The little "fibberty gibbets" are thought to let off small charges of electricity for rapping, and stronger charges for the heavier work of moving tables, &c. Indeed, a Medium informed us that the spirits informed her that they were taught the use of electricity for communication with mortals by BENJAMIN FRANKLIN. The Medium assured us also on the same evening that the rappings had been heard ever since the creation. How the two statements are to be reconciled we leave to her and the spirits.

Those who do not discern the trick, and yet do not believe in the agency of spirits, think that the Medium is electrical. The supposition is without proof or probability, and superfluous.

At a late rapping *séance* Mr. G. H. Lewes\* wrote upon a piece of paper the following question, "*Is the Medium an impostor?*" An unequivocal "YES" was the answer. The question was repeated, and *again* the spirits assured the company that the Medium *was an impostor*. Which should be

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\* *Leader Newspaper*, March 12, 1853.

believed, the spirits or the Medium? "Will the spirits be so kind as to be so good as to oblige us" by rapping *which*?

We write of that only which we have witnessed: on real electric phenomena we give no opinion.

Anything approaching to this imposture in impious audacity we have never witnessed. It tampers with the holiest and most sacred feelings of which our nature is susceptible; deludes a person into the belief that he is holding converse with those whom he loved on earth, when he is only the secret sport and victim of the most mendacious trickery.

We have felt it an imperative duty boldly to raise our voice in condemnation of this vile and unblushing imposture. In so doing we shall doubtless excite the temporary enmity of many who are at present believers in the supernatural character of what they have seen and heard. The only advice to those friends whose self-love may be somewhat ruffled by our rejection, *as utterly false*, of what they have submissively received as *true*, is, "TEST IT!" "*Test it rigidly*, in the manner we have indicated. If you do not speedily come to the same conclusion with us, we shall be compelled to acknowledge that we have very much under-rated your capacity or very much over-estimated our own." Then shall we be compelled to exclaim with Othello, "O thou invisible spirit! *If thou hast no name to be known by*, let us call thee DEVIL."

N. E. E. N.

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BOOKS RECEIVED.

*The Generations gathered and gathering ; or, the Scripture doctrine concerning Man's Death.* By J. Pantou Han, minister of Cooper's Hall Congregational Church, Bristol.

We recommend this very able little work to our readers ; as the true Christian doctrine of a future state appears so little comprehended.

*The Key to the Mystery ; or, the Book of Revelations translated.* By Edward Richer, of Naples. Bedford : 1853.

*The Exposition of Life and Immortality.* No. 1. March, 1853. Edinburgh. This pamphlet is the work of an enlightened intellect.

*Sights and Sounds ; or, the Mystery of the Day : comprising an entire history of the American Spirit Manifestations.* By Henry Spicer, Esq. London : 1853.

This would be an interesting book were the matter solid. Before the truth of the subject is known, a person may read it nearly through with pleasure : but it fatigues at last. To make it larger and pleasanter the author has introduced a quantity of entertaining American matter in the middle totally unconnected with the subject. Mr. Spicer does not commit himself to professing his belief of what he writes : and he is a wise man.

*Memoirs of a Metaphysician.* By Francis Duke, Esq. London : 1853.

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NOTICES TO CORRESPONDENTS.

*Haydn's History of Dates.*—"A Reader of *The Zoist*" will find that we published in No. XXXVI., p. 398, the absurdity and ignorance exhibited by Mr. Haydn upon mesmerism.

*Dr. Davey's Lunatic Asylum.*—"A Relative" is assured that one of the very best physicians under whom his insane cousin can be placed is Dr. Davey, of Northwood, near Bristol. He is one of the most conscientious, benevolent, independent, sound-headed, intelligent, and well-informed men in the medical profession : few of those who treat insanity specially, approach him in these excellent qualities.



*The Rev. Thomas Millington.*—"An Indignant Inhabitant of Northampton" may congratulate the Rev. Mr. Millington upon having met with his reward in being presented to the living, though small, of Woodhouse Eaves, near Loughborough, where he will communicate the blessing of mesmerism, and he is so happy as to have a rational unprejudiced medical man in his village. We wish some of our readers would send him pupils. He could take five. He has been travelling tutor in the families of Lords Gainsborough, Shaftesbury, Crofton, and others. He has a delightful house and grounds in a healthy situation, every way suitable for educational purposes.

*Mr. James.*—We have to apologize to Mr. James (see our last number, p. 427) for having mentioned him as being "of the Society of Friends." The error was occasioned by the circumstance of Mr. James's letter commencing "John James to H. U. Janson," and concluding with the word "farewell." We were not aware that this is the mode adopted by "The Phonetic Society," of which Mr. J. is a member. The object of this rapidly increasing body is to effect a reform in the present mode of orthography; and, also, to introduce to public notice a greatly improved system of short-hand writing, calculated to be of great practical importance, not only to the reporter, but also for *general* use, in epistolary correspondence.

Mr. James, we are informed, is a member of the Established Church.

*Messrs. Jackson and Davey.*—These two excellent and able men, the former so full of general information and so philosophic a mesmerist, and the latter so good and true an experimenter, having fulfilled their mission faithfully through Wales and Ireland, have now passed to Scotland, and are at present in Edinburgh. We trust that the public of the Modern Athens will listen to them and support all their efforts; notwithstanding an impostor has preceded them, and certain doctors, in properly denouncing the impostor, aim, contrary to the dictates of their own despised consciences, but from lamentable motives, to injure mesmerism, which in their hearts they know to be true.

*The Dublin Mesmeric Institution* has had its annual meeting. We have referred to it at p. 26, and lament that we have not room to report the speeches. The Archbishop of Dublin nobly took the chair, and uttered his sentiments.

*Dr. Esdaile* has been giving two capital lectures on mesmerism at Perth, to aid the funds of a literary institution in that city. We trust they will be printed.

We have two or three articles left, which the authors will allow us to postpone till July. The earlier communications are sent us the better. In general they arrive very late: but should be sent a month before the time of publication.

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**LONDON MESMERIC INFIRMARY,**

No. 1A, FITZROY SQUARE.

## NEW DONORS SINCE DECEMBER.

	£	s.	d.
Armytage, Mrs., Gaussin, Miesenburg (by Dr. Ashburner) .....	1	0	0
Byrne, Miss E., 25, Charlotte-street, Portland-place .....	0	10	0
Collected by the Misses Brine .....	5	8	0
Davies, J. Silvester, Esq., Pembroke College, Oxford .....	0	10	0
Espie, Mrs., Blythe Hill, Sydenham (by Mr. Barth) .....	1	1	0
Featherstonough, D., Esq., Ealing .....	1	1	0
Friend, a (by Mr. Capern) .....	1	0	0
.....	0	10	0
Ishan, Sir Charles, Bart., Lamport Hall, Northampton .....	10	0	0
Janson, H. U., Esq., Exeter (besides a former donation of £20, and an annual subscription of £5) .....	30	0	0
Lyle, W. G., Esq., 17, Bloomsbury-street, (in addition to a former donation of £10) .....	5	5	0
Nottage, G. S., Esq., 67, Upper Thames-street .....	5	5	0
Stringer, Mrs., Ventnor, Isle of Wight .....	1	1	0

## NEW SUBSCRIBERS SINCE DECEMBER.

Abadurn, —, Esq., Midderton Hall, Carmarthenshire (by Dr. Ashburner) .....	1	1	0
Baillière, Miss, 219, Regent-street .....	1	1	0
Bettinson, Thomas, Esq., 21, Charles-street, St. John's Wood (Mrs. Bettinson having derived benefit at the Infirmary) .....	1	1	0
E., Mrs., (by Dr. Ashburner) .....	1	1	0
Ellis, A. J., Esq. (in addition to his former subscription of £2) ....	1	1	0
Espie, Robert, Esq., Surgeon R.N., Blythe Hill, Sydenham (by Mr. Barth) .....	2	2	0
Holtop, L., Esq., 4, Russell-place, Fitzroy-square .....	1	1	0
Ishan, Sir Charles, Bart., Lamport Hall, Northampton .....	3	3	0
Kinnard, —, Esq., Iron Works, Falkirk .....	1	1	0
Langhorne, Mrs., Kingston, Surrey .....	0	5	0
Paget, Lady .....	2	2	0
Sandby, Mrs., Flixton .....	1	1	0
Saunders, S. D., Esq., Penrose Cottage, Clifton .....	1	0	0

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Smith, Mrs. G., Champion-hill .....	1	1	0
Taylor, C., N., Esq., 4, Ampton-place, Gray's Inn .....	1	1	0
Todhunter, Miss, 19, Highbury-terrace, Islington .....	1	1	0
Travers, Miss H., Champion-hill .....	1	1	0
Woods, S., Esq., Walthamstow .....	1	1	0

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The Committee of Gentlemen and Ladies congratulate the public on the establishment of this most useful charity in a spacious and handsome mansion in Fitzroy Square : and earnestly entreat all who know the power of mesmerism in curing and alleviating diseases, both medical and surgical, and in assuaging and preventing pain, to step forward and support this invaluable institution. Ample room now exists for mesmerising a much greater number of patients than before : and they purpose devoting one of the floors of the building with its five rooms to the mesmerisation of those who cannot afford the common fee of half a guinea or a guinea a week to a mesmeriser, but would not object to a weekly expense of five shillings.

Subscribers and Visitors introduced by Members of the Committee are allowed to visit the Infirmary between two and four o'clock in the afternoon.

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*Fine Crystals may be purchased at the Infirmary at a moderate price.*

*Those Subscribers who have not yet paid their subscriptions are earnestly requested to forward them without delay to Mr. Capern at the Infirmary.*

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THE  
**ANNUAL GENERAL MEETING**

Of the Institution will take place at  
**WILLIS'S ROOMS, KING STREET,**  
ST. JAMES'S,

On WEDNESDAY, MAY 25, 1853,

At Two o'Clock precisely.